English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

Second Collection

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In the Name of Allah, the Most Gracious, the Most Merciful

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Forgetfulness

The first question of Fatwa no. 20052

Q 1: Many times I forget while offering Salah (Prayer). i may say, "Allahu Akbar (Allah is the Greatest)" instead of "Sami'a Allahu Liman Hamidah (Allah listens to those who praise Him)" upon rising from Ruku' (bowing). Should I perform Sujud-ul-Sahw (prostration of forgetfulness) at the end of Salah?

A: If you say, "Allahu Akbar" (Allah is the Greatest) instead of "Sami'a Allahu Liman Hamidah" (Allah listens to those who praise Him) unintentionally, you should offer Sujud-ul-Sahw for you dropped one of the obligations of Salah forgetfully. You should do so whether you lead people in Salah or offer Salah alone or miss some of the Salah by one Rak'ah (unit of prayer) or more. But if you are offering Salah behind an Imam (the one who leads congregational Prayer) from the beginning, you do not have to do Sujud-ul-Sahw in such a case, for the Imam bears responsibility for it on your behalf.

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The eighth question of Fatwa no. 14770

Q 8: I joined the congregational Salah (Prayer) in the last two Rak'ahs (units of Prayer). When the Imam (the one who leads congregational Prayer) said Taslim (salutation of peace ending the Prayer), I said it after him, but I then remembered the two other Rak'ahs I missed. So I got up but I offered only one Rak'ah thinking that it was two. When I sat down to recite Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I remembered, so I offered the second. What is the ruling on this Salah?

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A: You have to perform only Sujud-ul-Sahw (Prostration of Forgetfulness) as long as you have remembered the missing parts of Salah and made up for them.

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The first question of Fatwa no. 19472

Q 1: Is it permissible to offer Salah (Prayer) without reciting Surah Al-Fatihah due to forgetting it and only remembering about it after saying the Taslim (salutation of peace ending the Prayer) or should I offer the Salah again?

A: If someone forgets to recite Surah Al-Fatihah in any Rak'ah (unit of Prayer), whether while being an Imam (the one who leads congregational Prayer) or offering the Salah individually, and remembers while they are still praying, before starting the next Rak'ah, they should go back and recite it and then perform the Ruku' (bowing) and then the Sujud (prostration). If they do not remember until after starting the next Rak'ah, then the Rak'ah in which they forgot to recite Al-Fatihah is Batil (null and void) and the Rak'ah following it will replace it. If they do not remember until after saying the Taslim, they should rise and offer a full Rak'ah and then perform Sujud-ul-Sahw (Prostration of Forgetfulness), in all these cases, before saying the Taslim. If they only remember a long time after they had said the Taslim, then they should repeat the whole Salah. If they are Ma'mums (persons being led by an Imam in Prayer), the Imam bears the responsibility, whether this was done out of ignorance of the ruling or out of forgetfulness.

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Seventh question of Fatwa no. 18891

Q 7: I was praying as an Imam (the one who leads congregational Prayer), but in one Rak`ah (unit of Prayer) I was preoccupied by some of the affairs of this world so I did not do any recitation; what is the ruling on this?

A: If you recited Al-Fatihah but did not recite anything else, your Salah (Prayer) is valid, as the recitation that follows Al-Fatihah in the Salah is Mustahab (desirable) but not Wajib (obligatory). Conversely, if you did not recite Al-Fatihah; such a Rak`ah is Batil (null and void), as reciting Al-Fatihah is a Rukn (integral) of Salah as the Prophet (peace be upon him) said: (The prayer of whoever does not recite Al-Fatihah is invalid.) In such a case, the Rak`ah that follows the mentioned one is to substitute it and the concerned person has to make up for the Rak`ah in which they forgetfully did not recite Al-Fatihah. They also have to make Sujud-ul-Sahw (Prostration of Forgetfulness) before making the Taslim (salutation of peace ending the Prayer) and after finishing Tashahhud (a recitation in the sitting position in the last unit of Prayer), invoking peace and blessings on the Prophet, and making Du`a' (Supplication).

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The fourth question of Fatwa no. 20941

Q 4: What is the ruling when a person forgets to recite the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) but then they remember or are reminded? Please tell me what such a person should do if they remember the first Tashahhud

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(a) while their hands are still on the floor;

(b) or after finishing the recitation of Surah (Qur'anic chapter) Al-Fatihah 'in the third Rak`ah'?

A: When a person remembers the first Tashahhud before standing up fully, he as to return to the sitting position and perform it. If he remembers the first Tashahhud after standing up fully but before starting the recitation of Surah Al-Fatihah; it will be Makruh (reprehensible) for him to return to the sitting position to perform Tashahhud. Besides, if they remember the Tashahhud after starting the recitation of Surah Al-Fatihah; it will be Haram (prohibited) for him to return to the sitting position. However, the person in question has in all cases to perform Sujud-ul-Sahw (Prostration of Forgetfulness).

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The second question of Fatwa no. 18477

Q 2: If someone forgets to recite an Ayah (verse) from Surah Al-fatihah during any of the Salahs (Prayers), should they perform Sujud Al-Sahw (Prostration of Forgetfulness) without performing a Rak'ah (unit of Prayer) in place of that in which they forgot to recite the whole Surah (chapter) or even an Ayah from it?

A: Anyone who forgets to recite Surah Al-Fatihah or even an Ayah from it must perform another Rak'ah in place of the Rak'ah in which they have not recited Surah Al-Fatihah or any an Ayah from it, whether they are the Imam (the one leading a congregational Prayer) or performing Salah alone. They must also perform Sujud Al-Sahw. If they are a Ma'mum (a person being led by an Imam in Prayer), the Imam will take the responsibility and the Ma'mum will not have to do anything if they are ignorant of the ruling or omit it forgetfully.

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Fatwa no. 14441

Q: I had some doubts about the Salah (Prayer) I offered, but I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) and also forgot to say, "Subhana Rabbiyal-A'la (I extol the Perfection of my Lord, the Most High)" while prostrating. Is my Salah nullified?

A: If the person offering Salah, as an Imam (the one who leads congregational Prayer) or individually, forgets any of the obligatory actions of Salah, such as saying, "Subhana Rabbiyal-A'la," then they should perform Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer). In case of being a Ma'mum (a person being led by an Imam in Prayer) who joins the congregational Salah from its commencement, then the Imam bears the responsibility, and there is nothing wrong if they perform Sujud-ul-Sahw after Taslim.

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The third question of Fatwa no. 14594

Q 3: A man joined the Zhuhr (Noon) Prayer in congregation after they stood up from the Ruku' (bowing) of the last Rak'ah (unit of Prayer). After the Imam (the one who leads congregational Prayer) said the Taslim (salutation of peace ending the Prayer), the man stood up to perform a Rak'ah and recited the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). He then performed another two Rak'ahs, recited the final Tashahhud, and said the Taslim.

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A man was watching him and after he had said the Taslim, he reminded him that he had to perform another Rak'ah and Sujud-ul-Sahw (Prostration of Forgetfulness). He, thus, stood up and performed the Rak'ah and said the Taslim, but he did not perform Sujud-ul-Sahw. What is the ruling concerning this Salah (Prayer)? What should he have done?

A: If he did not perform Sujud-ul-Sahw intentionally, then his Salah is Batil (null and void) and he should repeat it. However, if he did not perform it mistakenly or ignorantly, then he does not have to repeat it and his Salah is correct.

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The second question of Fatwa no. 17709

Q 2: What is the ruling on saying Takbirat-ul-Intiqal [Takbir i.e., saying: "Allahu Akbar - Allah is the Greatest" whenever moving from one posture to another during Prayer]? If someone forgets to say it, do they have to perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Saying Takbirat-ul-Intiqal when moving from one Rukn (integral/Pillar) to another is one of the obligatory actions of Salah (Prayer), according to the more correct of the two opinions of the scholars. Anyone who intentionally does not say these Takbirat [plural of Takbir] or intentionally omit any of them, their Salah is Batil (null and void). However, if anyone does not say the Takbir because they forgot to say it, they should perform Sujud-ul-Sahw.

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Fatwa no. 16351

Q: I had doubts about my Salah (Prayer) and forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) and also forgot to say: "Subhana Rabbiyal-'Adhim (I extol the Perfection of my Lord, the Most Great)". Is my Salah nullified?

A: If you have doubts concerning your Salah, you should continue praying based on the actions you are sure that you have performed, and then you should perform Sujud-ul-Sahw. If you forget to perform Sujud-ul-Sahw and there is a long intervening period, then nothing is required of you. Saying "Subhana Rabbiyal-'Adhim" is obligatory in Ruku' (bowing), but if you forget it then you should perform Sujud-ul-Sahw and your Salah will be correct.

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The eighth question of Fatwa no. 20321

Q 8: After concluding Salah (Prayer), I doubted whether I added or omitted parts of the Salah. When I stood up, my doubts were gone. What should I do?

A: It is obligatory upon the person who is doubtful of their Salah to base their Salah upon that which they are certain about, which is the lesser actions they performed. For example, if someone doubts whether they have offered three or four Rak'ahs (units of Prayer), they should consider them as three and offer a fourth Rak'ah and then offer Sujud-ul-Sahw (Prostration of Forgetfulness). This is based on the following Hadith in which the Prophet (peace be upon him) said: ("If any of you doubts during their Salah and does not know whether they have performed three or four (Rak'ahs), they should cast aside their doubts and build on what they are sure of. Then they should perform two prostrations before offering Taslim (salutation of peace ending the Prayer).

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If the Rak'ah they have prayed is the fifth, they (the two prostrations) will make their Salah of an even number of Rak'ahs; and if by praying it they have completed four Rak'ahs, they (the two prostrations) will be vexing humiliation for Satan.") (Related by Muslim) But when in doubt as to whether one has omitted or completed a part of Salah, one should build on what is more likely to have occurred and complete the missing parts of their Salah, say Taslim and then offer Sujud-ul-Sahw. This is because the Prophet (peace be upon him) said: ("When any of you is in doubt during their Salah, they should seek what is correct and complete their Salah accordingly, then say Taslim and afterwards offer the two prostrations (of forgetfulness).") (Related by Al-Bukhari) As for experiencing doubts after offering Salah, one should ignore them for they do not affect the validity of their Salah.

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The third question of Fatwa no. 18808

Q 3: If someone has doubts about whether or not they performed a Rukn (integral/Pillar) or an obligatory action in Salah (Prayer) they have just offered, should they perform Sujud-ul-Sahw (Prostration of Forgetfulness) just once or do they have to perform it for every error they made?

A: If the person praying has doubts as to whether or not they missed a Rukn in their Salah, they are like someone who has actually missed it and they have to perform this Rukn, unless they are already standing up to offer the next Rak'ah (unit of Prayer). In this case, the next Rak'ah nullifies and replaces the previous Rak'ah about which one is in doubt of a Rukn being omitted. The person should also perform Sujud-ul-Sahw. However, if they start to have the doubts after saying the Taslim (salutation of peace ending the Prayer), this has no effect on the validity of Salah, as the basic rule is that the Salah offered is complete and correct. If they have doubts as to whether they omitted an obligatory act, they should not perform Sujud-ul-Sahw, because they doubt the reason necessitating Sujud-ul-Sahw and the basic rule is its absence.

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The third question of Fatwa no. 19160

Q 3: I was offering the first Rak'ah (unit of Prayer) of the Maghrib (Sunset) Prayer, and I was reciting the Qur'an subvocally when I remembered in the middle of an Ayah (Qur'anic verse) that I should have been reciting out loud, so I started to do so. But I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) at the end of the third Rak'ah and said the Taslim (salutation of peace ending the Prayer). I only remembered about this when I was going to offer the 'Isha' (Night) Prayer. Do I have to perform Sujud-ul-Sahw now or not?

A: Anyone who recites subvocally in a Salah (Prayer) that is preferred to be recited out loud should recite out loud as soon as they remember. They do not have to perform Sujud-ul-Sahw.

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The third question of Fatwa no. 15455

Q 3: Sometimes, I forget to recite out loud in the first Rak'ah (unit of Prayer) of a Jahri Salah (Prayer recited out loud), and I only remember about it in the second Rak'ah. Should I recite out loud in the second Rak'ah only or should I continue to recite subvocally? Do I have to perform Sujud-ul-Sahw (Prostration of Forgetfulness) or should I repeat the whole Salah?

A: The Sunnah (action following the example of the Prophet) is to recite Al-Fatihah and whatever is recited after it from the Qur'an out loud in the first two Rak'ahs of the Maghrib (Sunset), 'Isha' (Night), and Fajr (Dawn) Prayers, because the Prophet (peace be upon him) used to do so. If you forget to do so in the first Rak'ah, do it in the second, and you do not need to perform Sujud-ul-Sahw for forgetting to recite out loud in the first Rak'ah.

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The first question of Fatwa no. 21848

Q 1: What is the ruling if an Imam (the one who leads congregational Prayer) forgets to say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") out loud for the second Sujud (prostration)? Should he perform Sujud-ul-Sahw (Prostration of Forgetfulness)? If the Imam does not do that, should the Ma'mum (a person being led by an Imam in Prayer) repeat the Salah (Prayer)?

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A: If the Imam does not say Takbir out loud, he does not have to perform Sujud-ul-Sahw as long as he has said Takbir subvocally, because he has already fulfilled the obligation of saying Takbir.

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The first question of Fatwa no. 18896

Q 1: I work as an assistant Imam (the one who leads congregational Prayer) in one of the Masjids (mosques) in our village. When the Imam is absent, I perform his duties in the Masjid. Once, when I led the people in the 'Isha' (Night) Prayer, the following happened:

After I finished Sujud (prostration) for the fourth Rak'ah (unit of Prayer), I stood up thinking that it had been the third. After I stood up, I heard three of the Ma'mums (persons being led by an Imam in Prayer) saying, "Subhan Allah (Glory be to Allah)," so I realized that I had made a mistake and stood for a fifth Rak'ah. As I was already standing erect, I did not sit down again, and also most of the Ma'mums stood to offer this extra Rak'ah following me as the Imam. Some of them remained sitting until we had finished the extra Rak'ah. We performed Sujud-ul-Sahw (Prostration of Forgetfulness) after this to remedy the Salah (Prayer) and then said the Taslim (salutation of peace ending the Prayer). Those who had remained sitting also said the Taslim. Then, one of them got up and said that the Salah of those who had followed the Imam, despite

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knowing that it was an extra Rak'ah, was Batil (null and void) and it was obligatory on them to repeat it. He also said that the Salah of the Imam was Batil, as more than one person drew his attention to this extra Rak'ah, and he should have sat down after he had stood up then perform Sujud-ul-Sahw before the Taslim. Others said that the Salah of the Imam and those who followed him was correct, while the Salah of those who remained sitting was Batil. Which is correct? Is it correct not to follow the Imam in this situation? When is it permitted not to follow him? What is the legal ruling on all these matters?

A: Firstly: The Imam does not have to perform Sujud-ul-Sahw if he is sure of the correctness of what he has done. He is not permitted to respond to those who say, "Subhan Allah," if he thinks that they are mistaken. However, if the Imam is not sure that what he has done is correct, it is obligatory on him to sit down in response to them, because what he has stood up for is an additional act and he is not permitted to continue in it.

Secondly: The Ma'mums who know that he has stood up to offer an extra Rak'ah, a fifth Rak'ah in a four-Rak'ah Salah (Prayer consisting of four units) for example, should draw the Imam's attention to it by saying, "Subhan Allah." If the Imam does not respond, they should remain sitting and wait for the Imam to say the Taslim and say it after him. Accordingly, the Salah of those who remained sitting and said the Taslim after the Imam was correct. On the other hand, those who stood with the Imam and followed him, while knowing that it was an extra Rak'ah and were cognizant of the Shar'y (Islamic legal) ruling that it was not legitimate to follow him in this situation, their Salah was Batil, as they were not permitted to follow him in that, and they should repeat their Salah.

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Those who thought that the Salah was not complete or had doubts as to whether their Salah was

complete or deficient should follow the Imam to complete their Salah with him.

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The fourth question of Fatwa no. 16370

Q 4: An Imam (the one who leads congregational Prayer) offered one Sujud (Prostration) in the last Rak'ah (unit of Prayer) of a four-Rak'ah Salah (Prayer consisting of four units). After he had said the Taslim (salutation of peace ending the Prayer), the Ma'mums (persons being led by an Imam in Prayer) drew his attention to his mistake, so he performed one Sujud only of Sujud-ul-Sahw (Prostration of Forgetfulness) and said that it compensated for what he had missed. He did not perform two Sujud? Was his Salah correct?

A: If someone forgets to perform one of the two Sujud in the last Rak'ah of a Salah and remembers it after saying the Taslim, and the time between the two actions (the missing and the remembering) is not long, they should perform Sujud, recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), say the Taslim, and then perform the two Sujud of Sujud-ul-Sahw. There is nothing wrong if they perform them before saying the Taslim. However, if the time between the two actions is long, they should repeat the whole Salah from the beginning. Therefore, the Salah of the Imam was not correct, because he did not do what was required of him. Both the Imam and the congregation who prayed behind him should repeat this Salah.

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The second question of Fatwa no. 18573

Q 2: What is the ruling on an Imam (the one who leads congregational Prayer) who forgets and sits for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in the first Rak'ah (unit of Prayer), then realizes that he is wrong and stands up to continue Salah (Prayer) then offers Sujud-ul-Sahw (Prostration of Forgetfulness) after Taslim (salutation of peace ending the Prayer)?

A: If the Imam mistakenly sits to recite the Tashahhud in the first Rak'ah, they should offer Sujud-ul-Sahw before or after Taslim, because they added an action extra to those performed in Salah.

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The fifth question of Fatwa no. 19048

Q 5: I am the Imam (the one who leads congregational Prayer) of a Masjid (mosque). Once, when I was about to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer), but some of the late-coming Ma'mums (persons being led by an Imam in Prayer) stood up to make up for what they had missed before I had prostrated. Should they then have had to perform Sujud-ul-Sahw after they had made up for what they missed?

A: If the Imam makes a mistake and performs Sujud-ul-Sahw, it is obligatory upon the Ma'mums to follow him in performing it even if they are latecomers.

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If the Imam performs Sujud-ul-Sahw after saying the Taslim and the latecomers stand up to compensate for what they had missed and do not follow the Imam in Sujud-ul-Sahw, their Salah will be correct, but they will have to perform Sujud-ul-Sahw, after making up for what they missed, before or after Taslim.

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The fifth question of Fatwa no. 18762

Q 5: Some Imams (those who lead the congregational Prayer) do not change the tone of their voices - when they say the Takbir ("Allahu Akbar [Allah is the Greatest]") before sitting for the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) - from the usual tone that they use in the other utterances of Takbir. As a result, some of the Ma'mums (persons being led by an Imam in Prayer) stand up while the Imam and the other Ma'mums remain in the sitting posture, so they sit down again. Do they have to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after the Imam and the Ma'mums say the Taslim (salutation of peace ending the Prayer), because they made a mistake and stood up when the Imam remained seated?

A: The Ma'mums do not have to perform Sujud-ul-Sahw if they do something mistakenly while praying behind the Imam, unless they come late and miss some of the congregational Salah (Prayer), as the Imam assumes the responsibility for them for Sujud-ul-Sahw.

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Fatwa no. 21439

Q: An Imam led the people in the Fajr (Dawn) Prayer, performed one Sujud (prostration) in the first Rak'ah (unit of Prayer) then stood up to offer the second Rak'ah, - i.e. he did not sit between the two Sujud and did not perform the second Sujud - and then he started to recite Surah Al-Fatihah. When the Ma'mums (persons being led by an Imam in Prayer) drew his attention to it, he went down to perform the second Sujud, but still he did not sit between the two Sujud. He then stood up and offered the second Rak'ah, and performed Sujud-ul-Sahw (Prostration of Forgetfulness) before saying the Taslim (salutation of peace ending the Prayer). What should he have done in that situation? Is what the Imam did correct? Please reply, and may Allah reward you the best!

A: By missing the second Sujud and the sitting between the two Sujud, this Imam omitted two Rukns (Pillars) of Salah (Prayer). If someone omits one or more Rukn of Salah, and does not remember until after they start the recitation in the next Rak'ah, the current Rak'ah will replace the previous Rak'ah which was Batil (null and void), because of the lacking Rukn. They should, therefore, complete their Salah on that basis and perform Sujud-ul-Sahw. It is not permissible to return to perform Sujud after having already started the recitation for the following Rak'ah. Therefore, what the Imam did of going back to make up for what he missed was not permissible, as he based it on an invalid Rak'ah and also the time intervening between the two actions was long. Consequently, all the congregation have to repeat the whole Salah.

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Fatwa no. 15730

Q: Should the Imam (the one who leads congregational Prayer) who rises up to offer a fifth Rak'ah (unit of Prayer), then remembers that it is the fifth while standing up, go down again or complete that extra Rak'ah?

A: It is impermissible for a person offering Salah (Prayer) to stand to perform a fifth Rak'ah in a four-Rak'ah Salah (Prayer consisting of four units). If they intentionally do this, their Salah will be nullified. But if they mistakenly stand up, they should go back once they remember and they should not complete the fifth Rak'ah. They should then perform Sujud-ul-Sahw (Prostration of Forgetfulness) and their Salah will be correct.

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The second question of Fatwa no. 19673

Q 2: I acted as the Imam (the one who leads congregational Prayer) in a Masjid (mosque) and while I was I leading the people in Salah (Prayer) I forgot to sit for the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). The Ma'mums (persons being led by an Imam in Prayer) said, "Subhan Allah (Glory be to Allah)" to remind me, but I was already standing up fully erect. I, thus, continued the Salah and performed Sujud-ul-Sahw (Prostration of Forgetfulness) before the Taslim (salutation of peace ending the Prayer). Was I correct in doing this?

A: Reciting the first Tashahhud is one of the obligatory actions in Salah. If the Imam forgets it and the Ma'mums draw his attention to it before he is standing fully erect, he is obligated to return and sit to recite the Tashahhud. But if he is already standing erect, then it is Makruh (reprehensible) for him to return and sit for the Tashahhud, even if the Ma'mums say, "Subhan Allah". If he is standing and has started to recite Surah Al-Fatihah, he is forbidden from going back to recite the first Tashahhud, because he has already started another Rukn (integral/Pillar) of the Salah, and he is obligated to recite Surah Al-Fatihah.

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He is not permitted to leave a Rukn of Salah for an obligatory action, which can be compensated for by Sujud-ul-Sahw. Hence, what you did by concluding the Salah without returning to recite the first Tashahhud after fully standing up, and performing Sujud-ul-Sahw before the Taslim was correct. This is in accordance with the Hadith narrated by Al-Mughirah ibn Shu'bah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾"If one of you is offering Salah and has stood up in place of sitting (for Tashahhud), if they have not stood up perfectly straight, let them sit (for Tashahhud), and they are not required to offer two prostrations (of forgetfulness); but if they have already stood up perfectly straight, let them continue their Salah and offer two prostrations (of forgetfulness) while sitting."﴿ (Related by Abu Dawud, Ibn Majah, and Al-Daraqutny) Another evidence is the Hadith of 'Abdullah ibn Buhaynah (may Allah be pleased with him) who narrated: ﴾"Once the Prophet (peace be upon him) led them in the Zhuhr (Noon) Prayer but he stood up after the first two Rak'ahs without sitting down (to recite Tashahhud). The people stood up with him. When he (peace be upon him) finished the Salah and people waited for him to conclude it with Taslim, he said Takbir (saying: 'Allahu Akbar [Allah is the Greatest]') while sitting and prostrated twice before the Taslim and then he said the Taslim."﴿ (Related by the Seven Compilers of Hadith [Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, and Ahmad])

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The wording is that of Al-Bukhari.

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The first question of Fatwa no. 19635

Q 1: In one of the Masjids (mosques) during the 'Isha' (Night) Prayer, when the Imam (the one who leads congregational Prayer) got up to offer the fourth Rak'ah (unit of Prayer), he remembered that he had not recited Surah Al-Fatihah in the third Rak'ah. So, he abrogated the third Rak'ah and considered the fourth to be in its place. The Ma'mums (persons being led by an Imam in Prayer) did not know what he had done, so when he stood up to perform the fourth Rak'ah, they thought it was the fifth. They became divided; one group stood up and followed the Imam, others remained sitting waiting for him to sit down to say the Taslim (salutation of peace ending the Prayer) after him, and yet some others sat down, said the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), and the Taslim while the Imam was standing. After the Imam had said the Taslim, he told the Ma'mums what had happened and told those who did not follow him to stand up and offer the last Rak'ah, which they had thought was the fifth, and perform Sujud-ul-Sahw (Prostration of Forgetfulness). Please give us your legal opinion as to who was correct in this situation, and may Allah reward you.

A: What the Imam said was correct. Those who did not follow the Imam in offering this last Rak'ah for completion of the four-Rak'ah Salah had to offer it after he said the Taslim and also perform Sujud-ul-Sahw.

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Their Salah is correct - In sha'a-Allah (if Allah wills) - because they did not deliberately intend not to follow the Imam, it was because they thought that he was offering a fifth Rak'ah by mistake.

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The first question of Fatwa no. 19179

Q 1: We were offering the 'Asr (Afternoon) Prayer in congregation in the Masjid (mosque). At the end of the second Rak'ah (unit of Prayer) and after performing Sujud (prostration), the Imam (the one who leads congregational Prayer) forgot to recite the first Tashahhud (a recitation in the sitting position in the second/last unit of Prayer). The Ma'mums (persons being led by an Imam in Prayer) did not follow him and remained sitting to recite the Tashahhud. Some of them tried to draw the Imam's attention to his mistake by saying, "Subhan Allah (Glory be to Allah)." The Imam, thus, sat down to recite the Tashahhud and performed Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer). However, a man got up and said that the Salah (Prayer) was Batil (null and void), because the Imam sat down again after standing up. He said that if just the hands and knees of the Imam had slightly risen off the ground, he should not have returned to sit down. He also said that the Ma'mums did not follow him when he stood up. As a result, some people repeated their Salah and others did not. Was the Salah Batil? Please answer in detail and may Allah reward you greatly!

A: If the Imam has stood up fully erect to offer the third Rak'ah having forgotten to recite the first Tashahhud and some of the Ma'mums have drawn his attention to his mistake, it is Makruh (reprehensible) for him to return to the sitting posture. If he has already started the recitation of Surah Al-Fatihah, then it is prohibited for him to return. When he concludes his Salah, he should perform Sujud-ul-Sahw before saying the Taslim. This is because the first Tashahhud is one of the obligatory actions in Salah that can be compensated for by performing Sujud-ul-Sahw.

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In your case, as the Imam sat down to recite the Tashahhud after he had stood up fully, when the Ma'mums drew his attention to his mistake, and he had not started to recite Surah Al-Fatihah, this does not affect the validity of your Salah. Therefore, your Salah and that of the Imam is correct, but the Imam should avoid doing this in the future.

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Second question of Fatwa no. 19687

Q 2: Does the Imam (the one who leads congregational Prayer) who stands up for an extra Rak`ah (unit of Prayer) out of forgetfulness have to return to the sitting position once he hears Tasbih (saying: "Subhan Allah [Glory be to Allah]") or he have to complete such Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness) after making Taslim (salutation of peace ending the Prayer)?

A: When the Imam stands up for an extra Rak`ah out of forgetfulness and then he realizes this or is reminded by the Ma'mums (those being led by an Imam in Prayer), he has to return to the sitting position for making Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). The Imam has then to make Taslim followed by Sujud-ul-Sahw. However, Sujud-ul-Sahw may also be performed before making Taslim.

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The second question of Fatwa no. 16837

Q 2: One day we offered the Maghrib (Sunset) Prayer behind an Imam (the one who leads congregational Prayer) who concluded the Salah with the Taslim (salutation of peace ending the Prayer) after only two Rak'ahs (units of Prayer). He then wanted to repeat the whole Salah (Prayer). I told him it was enough to offer one more Rak'ah, but he said that they wanted to repeat it. Which is the best, to repeat the Salah or to offer the one omitted Rak'ah?

(Part No. 6; Page No. 26)

A: Anyone who unintentionally omits a Rak'ah in the Maghrib Prayer should get up and offer a Rak'ah, recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), say the Taslim, offer the two prostrations of Sujud-ul-Sahw (Prostration of Forgetfulness), and then say the Taslim again. They do not have to repeat the whole Salah; because they have not intentionally omitted the Rak'ah. When the Prophet (peace be upon him) mistakenly omitted one of the actions of Salah and said the Taslim, then his attention was drawn to it, he made up for what he omitted, said the Taslim, then performed Sujud-ul-Sahw. He did not repeat the whole Salah. Allah (Glorified and Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ The Prophet (peace be upon him) said: ﴾"Pray as you have seen me praying."﴿ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book]) However, if the intervening period before the Rak'ah is made up for is longer than is customarily acceptable, the Imam and the Ma'mums (persons being led by an Imam in Prayer) should repeat the whole Salah.

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The first question of Fatwa no. 13754

Q 1: Last Ramadan, I offered the Tarawih (special supererogatory night Prayer in Ramadan) in congregation in the large Masjid (mosque) in our village. Our village judge led us in the 'Isha' (Night) Prayer, then a scholar - a kind man who has memorized the Qur'an and works as a teacher in the academic institute in our village - took over and led us in the Tarawih Prayer.

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During the Salah (Prayer), he mistakenly combined three Rak'ahs (units of Prayer) and no one drew his attention to this. After he had said the Taslim (salutation of peace ending the Prayer), the Ma'mums (persons being led by an Imam in Prayer) told him that he had combined three Rak'ahs. He turned to the judge and asked him whether what they said was correct. The judge replied it was and told him that he had to perform Sujud-ul-Sahw (Prostration of Forgetfulness) without offering another Rak'ah, which the Imam (the one who leads congregational Prayer) did. Is this correct? What should we do in other similar cases?

A: If the reality is as you mentioned, then the Salah is valid.

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The third question of Fatwa no. 16298

Q 3: An Imam (the one who leads congregational Prayer) made a mistake in the Salah (Prayer) and then a man came and joined the congregation in the fourth Rak'ah (unit of Prayer) and followed the Imam when he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Is it obligatory on a latecomer to perform Sujud-ul-Sahw with the Imam or not?

A: If the Imam performs Sujud-ul-Sahw for making mistake unintentionally, the latecomer should perform Sujud-ul-Sahw with him. This should be done before standing up to complete anything that was missed in the Salah. If the Imam does not perform Sujud-ul-Sahw, the Ma'mums (persons being led by an Imam in Prayer) do not have to perform it, because they are following the Imam in compliance with the saying of the Prophet (peace be upon him): ("The Imam is appointed to be followed.")

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Fatwa no. 14263

Q: While I was reciting the Surah (Qur'anic chapter) [after Surah Al-Fatihah] in the second Rak'ah (unit of Prayer) of the Fajr (Dawn) Prayer on Monday 23/9/1411 A.H., I thought that I had not recited Surah Al-Fatihah. In fact, I am not sure when the thought came to me, it was either when I rose up for the second Rak'ah, or when I started reciting the Surah or during recitation. So, I recited Al-Fatihah and followed it with some Ayat (Qur'anic verses) from the Surah that I had been reciting. I then performed Sujud-ul-Sahw (Prostration of Forgetfulness) before saying the Taslim (salutation of peace ending the Prayer). Upon concluding the Salah (Prayer), I reproached the Ma'mums (persons being led by an Imam in Prayer) - who were over fifty people - for not letting me know. After all people had left, two men stayed behind and told me that I had recited Surah Al-Fatihah twice, meaning that I was mistaken when I first thought that I had not recited it. What is the ruling on that Salah in which I recited Al-Fatihah twice (in the same Rak'ah) and then performed Sujud-ul-Sahw?

A: If the situation is as you mentioned, then your Salah as well as the Salah of the Ma'mums is valid.

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Fatwa no. 17456

Q 1: A man offered the Zhuhr (Noon) Prayer in congregation. In one Rak'ah (unit of Prayer), the Imam (the one who leads congregational Prayer) missed one of the two Sujud (prostrations), but the Ma'mums (persons being led by an Imam in Prayer) reminded him. After reciting the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), the Imam performed Sujud-ul-Sahw (Prostration of Forgetfulness). None of the Ma'mums disapproved of what he did. Should the Ma'mums also follow the Imam in saying the Taslim (salutation of peace ending the Prayer), then offer a Rak'ah after which they perform Sujud-ul-Sahw; or they should not say the Taslim but rise to offer another Rak'ah and then perform Sujud-ul-Sahw; or are they not required to perform Sujud-ul-Sahw? If they have to perform Sujud-ul-Sahw, when should it be performed, before or after the Taslim? Please advise us, and may Allah reward you greatly.

A: If the Ma'mum knows that the Imam has unintentionally omitted a Sujud, they should not say the Taslim with the Imam. If the omitted Sujud was not in the last Rak'ah, they should offer another Rak'ah instead of the one in which a Sujud was missed out, then recite the final Tashahhud and say the Taslim.

If the omitted Sujud was in the last Rak'ah, the Ma'mum should offer the Sujud that was omitted before saying the Taslim and then recite the final Tashahhud and say the Taslim. If there was a long intervening period before the omitted Sujud was made up for, then the whole Salah (Prayer) should be offered again.

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Q: I performed Zhuhr (Noon) Prayer in congregation, and when the Imam stood up after the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), I joined the Salah and recited Du`a'-ul-Istiftah (opening supplication when starting the Prayer). i then followed the imam in Ruku` without reciting Surah Al-Fatihah when the imam made Ruku` (bowing), but when he pronounced Taslim (salutation of peace ending the Prayer), I performed another Rak`ah (unit of Prayer) and offered Sujud-ul-Sahw (Prostration of Forgetfulness). Was what I did correct or

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should I have followed the Imam in Taslim, performed another Rak`ah and prostrated for forgetfulness?

A: You did not need to make up for a Rak`ah simply because you did not recite Al-Fatihah. However, as long as you offered this Rak`ah thinking that failure to recite Al-Fatihah in a Rak`ah makes it incomplete and for that reason you made up for that Rak`ah and prostrated for forgetfulness, then there is no blame due on you because you are excused for your ignorance.

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Fatwa no. 17158

Q: One day while we were performing `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) stood up for a fifth Rak`ah (unit of Prayer). Hence, the Ma'mums (those being led by an Imam in Prayer) reminded him by reciting Tasbih (saying: "Subhan Allah [Glory be to Allah]"). Nevertheless, the Imam - who stood up fully - did not sit down. Rather, he completed the fifth Rak`ah and then made Sujud-ul-Sahw (Prostration of Forgetfulness) before Taslim. Then the people disagreed. Some said that the concerned Salah (Prayer) was Batil (null and void). Others claimed it was valid, whereupon the Imam said that it is not permissible for a person to return to the sitting position to make Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) after standing up fully for a fifth Rak`ah. Could you please inform us of your opinion on this? May Allah reward you with the best!

A: If a person stands up - fully or partially - for a fifth Rak`ah in an obligatory Salah and remembers

or is reminded that such Rak`ah is additional, he has to return to the sitting position. If the person completes the fifth Rak`ah even though he knows that it is an extra one and that he has to return to the sitting position; his Salah is Batil. The same ruling applies to the Salah of the Ma'mums who follow the Imam even though they know that he is performing an extra Rak`ah and that they have to return to the sitting position. It is worth mentioning that the Salah of those who are not aware of this ruling is valid i.e. they are excused because of their ignorance. Any way, you should not make the same mistake in the future.

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Fatwa no. 16468

Q 1: an Imam (the one who leads congregational Prayer) forgot to recite out loud in the second Rak`ah (unit of Prayer) of Maghrib (Sunset) Prayer though the Ma'mums (persons being led by an Imam in Prayer) drew his attention. Is it permissible for the Jahri Salah (Prayer recited out loud) to be offered without loud recitation?

A: Loud recitation in the first two Rak`ahs of Maghrib Prayer is an act of Sunnah (whatever is reported from the Prophet); if the Imam forgets to do so, his Salah will still be valid and he will not be required to do anything in compensation.

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Q 2: A man, who led us in Salah (Prayer), performed an extra Sujud (prostration), i.e. he performed three Sujud in one Rak'ah (unit of Prayer). What is the ruling on this Rak'ah?

A: If the Imam (the one who leads congregational Prayer) intentionally performs an extra Sujud in any Rak'ah, his Salah will be Batil (null and void). But if he does it by mistake and performs Sujud-ul-Sahw (Prostration of Forgetfulness), his Salah will be valid.

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Fatwa no. 20719

Q: When the Imam (the one who leads congregational Prayer) was about to sit for the second Tashahhud (a recitation in the sitting position), in the last Rak`ah (unit) of the `Isha' (Night) Prayer, two persons said loudly "Subhana Allah (Glorified be Allah)", hinting that he missed a Rak`ah. However, the Imam and the entire congregation were quite sure that the prayer was complete except those two persons. Nevertheless, the Imam stood up and performed another Rak`ah though being sure that it was the fifth. Before Taslim (salutation of peace ending the Prayer), the Imam offered Sujud-ul-Sahw (Prostration of Forgetfulness). Is the prayer valid or should we repeat it?

A: If the Imam is quite sure that he is right, it is not permissible for him to consider the Tasbih (saying: "Subhan Allah [Glory be to Allah]") of those who are led by him in the prayer. Their Tasbih indicates suspicion and certainty is given privilege. What the Imam did was wrong. Nevertheless, if the Imam was ignorant of this ruling, his prayer will be valid In sha'a-Allah (if Allah wills) and so is the prayer of those who are led by him.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20709

Q: Shaykh `Abdullah bin `Abdul-`Aziz bin Khanin is the appointed Imam (the one who leads congregational Prayer) of Masjid (mosque) II in Bilsamar. He studied in the Halaqahs (learning circles) of Shaykhs Muhammad ibn Ibrahim and `Abdul-Latif (may Allah be merciful with them both). Being assigned in the year 1367 A.H., our concerned Imam was the first appointed Imam in the area of Bilsamar. Thanks to Allah, he has a sound `Aqidah (creed). The point is that while performing one Salah (Prayer), this Imam offered one extra Sajda (Prostration) out of forgetfulness. People told him about it after finishing Salah. The Imam then offered Sujud-ul-Sahw (Prostration of Forgetfulness). Nevertheless, some worshippers who had performed Salah with the Imam formed another congregation and repeated the same Salah. As this offended the Imam, we tried to reconcile between the two parties but the man who led the second congregation insisted that we refer the matter to your Eminence. It may be worth mentioning that the answer of `Ali ibn Nasir implies vagueness when saying: Whoever leads another congregation. He said that people who prayed behind him were late comers i.e. they did not perform Salah with the first congregation. However, the Imam said that they were amongst worshippers who initially performed Salah behind him. `Ali ibn Nasir then commented that only two of those who initially performed Salah behind him prayed with the first congregation. Even so, the Imam asserted that all those who prayed with the second congregation had first prayed behind him. Of course, this caused a great deal of confusion. Moreover, this as well as other similar incidences negatively affect Ma'mums (those being led by an Imam in Prayer) causing them to doubt their Imams. Please advise! May Allah safeguard you!

A: The Imam in question acted correctly by offering Sujud-ul-Sahw.

As he did not intend to perform any extra Sujud, his Salah is valid. The same is the ruling on the Salah of the Ma'mums who followed the Imam while they were not aware of the additional Sujud. A proof for this is a Hadith in which the Prophet (peace be upon him) stated: (If a person adds something to his Salah or misses something thereof, he is to perform two Sujuds 'Prostrations'.) (Related by Muslim). Therefore, whoever performed the extra Sujud following the Imam knowing that it is not permissible for them to do so; their Salah is Batil (null and void) for they deliberately made an addition to Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20594

Q: I said the Taslim (salutation of peace ending the Prayer) after the Imam (the one who leads congregational Prayer) had said the first Taslim to his right side, but before he had said the Taslim to his left side. What is the ruling on this?

A: If someone says the Taslim before the Imam by mistake, they have to say it again after the Imam finishes saying it; but they do not have to offer Sujud-ul-Sahw (Prostration of Forgetfulness) for this.

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Fatwa no. 20092

Q: The Imam (the one who leads congregational Prayer) performed only one Sujud (Prostration) during the last Rak`ah (unit of Prayer) of `Isha' (Night) Prayer.

One of the Ma'mums (those being led by an Imam in Prayer) notified the Imam during Tashahhud (a recitation in the sitting position in the last unit of Prayer) that he had made a mistake (by saying Tasbih: "Subhan Allah [Glory be to Allah]"). Nevertheless, the concerned Imam performed two more Sujuds (Prostrations). He thus made Sujud three times: what should he do before Taslim (salutation of peace ending the Prayer)? It is worty mentioning that the Ma'mums doubted whether they had to make up for the Salah.

A: If an Imam forgets to perform the second Sujud of the last Rak`ah and then he is reminded during the last Tashahhud, he has to perform only this one Sujud and he is to offer the last Tashahhud again then Sujud-ul-Sahw (Prostration of Forgetfulness). This is because following the prescribed sequence in Salah (Prayer) is one of its Rukns (Pillars). Regarding the case mentioned in the question, if the concerned Imam intended Sujud-ul-Sahw by the two Sujuds that he offered after being notified that he had made a mistake; his and his Ma'mums Salah is Batil (null and void). This is because the Salah lacked one of its Rukns which is the second Sujud of the fourth Rak`ah and that - as well as all the other Rukns of Salah - may not be compensated for by Sujud-ul-Sahw. Consequently, both the Imam and the Ma'mums have to make up for the whole Salah. The same is true if the Imam in question intended by the same two Sujuds to offer the two Sujuds of the last Rak`ah again without following them by the last Tashahhud as the Salah lacked another Rukn (Pillar) i.e. the last Tashahhud. This is because the Tashahhud that the concerned Imam offered before the two Sujuds in question are not counted. Since there was - in such case - a long separation between the Tashahhud and Taslim without offering Tashahhud again, both

the Imam and the Ma'mum have to offer the whole Salah again.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20209

Q 1: I was offering Zuhr (Noon) Prayer in congregation. I joined them in the third Rak'ah (unit of Prayer). When the Imam (the one leading the congregational Prayer) finished the Salah (Prayer), he offered Taslim (salutation of peace ending the Prayer), so i stood up to complete the parts of the Salah i had missed. However, when i stood upright performing the parts i missed, the imam prostrated to perform Sujud-ul-Sahw (Prostration of Forgetfulness). What should I do in such situation?

A: If you stood to complete what you had missed from the Salah and had already stood fully upright, then the Imam prostrated to perform Sujud-ul-Sahw, you should continue with performing the parts of Salah you had missed and not sit to perform Sujud-ul-Sahw with the Imam. This is because, if you starts a Rak'ah, it is not permissible to go back (in the steps). However, you have to perform Sujud-ul-Sahw after completing the parts you have missed, and it is better to perform it before the Taslim (salutation of peace ending the Prayer).

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Q 2: A man often makes mistakes while offering his Salah (Prayer), and when he concludes his Salah, he performs Sujud-ul-Sahw (Prostration of Forgetfulness). However, he also makes mistakes while performing Sujud-ul-Sahw by adding one Sujud (prostration) to it. What should this man do?

A: If someone frequently makes mistakes in Salah that can be compensated for by Sujud-ul-Sahw, it is enough for them to offer two Sujud for all their mistakes.

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They do not have to repeat Sujud-ul-Sahw for mistakes made in it.

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Fatwa no. 18803

Q 1: When I was offering the congregational Salah (Prayer), the Imam stood up for a fifth Rak`ah (unit of Prayer). I thus alerted him (by saying Tasbih: "Subhan Allah [Glory be to Allah]"), so he returned to the sitting position, made Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), and then performed Sujud-ul-Sahw (Prostration of Forgetfulness) before making Taslim (salutation of peace ending the Prayer). Was this Imam right or he had to make Sujud-ul-Sahw after Taslim and make another Taslim?

A: Sujud-ul-Sahw for adding extra part to the Salah may be performed before Taslim or after it. Accordingly, what the Imam did in the question was right and the Salah is valid for both the Imam and the Ma'mums (those being led by an Imam in Prayer).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: While I was performing Fajr (Dawn) Prayer with the congregation, the Imam (the one who leads congregational Prayer) - out of forgetfulness - performed only one Sujud (Prostration) for the second Rak`ah (unit of Prayer) and made Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and Taslim (salutation of peace ending the Prayer). When Ma'mums (those being led by an Imam in Prayer) told the concerned Imam that he missed one Sujud, he stood up making Takbir (saying: "Allahu Akbar [Allah is the Greatest]") to redo the second Rak`ah. Nevertheless, I thought that the Imam would redo the entire Salah (Prayer) and intended so by my Takbir. The Imam performed the second Rak`ah again then made Taslim and I did the same following him. What is the ruling on this?

A: If a person forgets to perform the last Sujud before making Taslim and remembers or is reminded of it; they have to offer such Sujud then Tashahhud then Sujud-ul-Sahw (Prostration of Forgetfulness). They do not have to redo the entire Rak`ah. Accordingly, what the Imam did in the question was wrong and an addition to Salah. However, the Imam is excused for being ignorant of the concerned ruling. Moreover, your intention of redoing the Salah for thinking that the Imam intended so does not affect its validity.

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Fatwa no. 18902

Q: While the Imam (the one who leads congregational Prayer) was leading the Maghrib (Sunset) Prayer, he forgot to recite two Ayahs (Qur'anic verses) from Surah Al-Fatihah. The Ma'mums (persons being led by an Imam in Prayer) were sure that he had not recited them, but they did not correct him until after they had concluded the Salah (Prayer). When the Imam said the Taslim (salutation of peace ending the Prayer), they told him that he had missed the two Ayahs. He agreed with what they had said and added that he felt that he had finished reciting Surah Al-Fatihah too quickly, but he said that if he had made a mistake, one of the Ma'mums would have drawn his attention to it. What is the ruling on this Salah?

A: If the reality is as you mentioned, then you should all repeat the Salah, because a Salah is not correct without the recitation of the whole of Surah Al-Fatihah and you did not do that. It was obligatory on the Imam, when he became sure that he had missed some Ayahs from Surah Al-Fatihah, to stand up at once and offer another Rak'ah (unit of Prayer), recite the last Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), perform Sujud-ul-Sahw (Prostration of Forgetfulness), and then say the Taslim.

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If he did not do that and there was a long gap between saying the Taslim and offering another Rak'ah, then you should all repeat the Salah.

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The fourth question of Fatwa no. 19576

Q 4: An Imam (the one who leads congregational Prayer) made a mistake in Salah (Prayer) that necessitated the performance of Sujud-ul-Sahw (Prostration of Forgetfulness), but he forgot to do it. When he turned around to face the Ma'mums (persons being led by an Imam in Prayer), they reminded him that he had forgotten to perform Sujud-ul-Sahw. Is it permissible for him to face the Qiblah (direction faced for Prayer towards the Ka'bah) again and perform Sujud-ul-Sahw? What is the ruling on this?

A: If the Imam forgets to perform Sujud-ul-Sahw and is reminded after turning to the Ma'mums, he should face the Qiblah, say the Takbir ("Allahu Akbar [Allah is the Greatest]"), prostrate twice for Sujud-ul-Sahw, and then say the Taslim (salutation of peace ending the Prayer). The Ma'mums should also follow him in this.

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The first question of Fatwa no. 16428

Q 1: What is the ruling if the Imam (the one who leads congregational Prayer) was required to perform Sujud-ul-Sahw (Prostration of Forgetfulness), but he did not remember it until after

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the Ma'mums (persons being led by an Imam in Prayer) had left the Masjid (mosque)?

A: If the Imam forgets to perform Sujud-ul-Sahw, he should perform it if the time between concluding the Salah (Prayer) and remembering to perform it is short. As for the Ma'mums who leave the Masjid not knowing about it, nothing is required of them.

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The first question of Fatwa no. 19507

Q 1: A man was leading people in the 'Asr (Afternoon) Prayer, but he forgot and offered an extra Rak'ah (unit of Prayer) by mistake. He then intended to perform Sujud-ul-Sahw (Prostration of Forgetfulness), but instead of offering two Sujud (prostrations) he offered only one and forgot the second. Is his Salah (Prayer) Batil (null and void) and needs to be repeated or should he perform Sujud-ul-Sahw once again after saying the Taslim (salutation of peace ending the Prayer) to correct his Salah?

A: If he did not perform the second Sujud of Sujud-ul-Sahw and remembered it shortly after he had said the Taslim, he should return and perform the second Sujud and say the Taslim again, and his Salah will be correct. If he did not remember about it until a long time has passed after the Taslim, he does not need to perform Sujud and his Salah will be correct, In sha'a-Allah (if Allah wills).

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The third question of Fatwa no. 20903

Q 3: I offer Tarawih (special supererogatory night Prayer in Ramadan) at home due to an illness. Once, upon concluding the Salah (Prayer), I remembered that I offered an additional Sujud (prostration) and that I forgot to perform Sujud-ul-Sahw (Prostration of Forgetfulness) after the first two Rak'ahs (units of Prayer). In such a case, do I have to perform Sujud-ul-Sahw or repeat the whole Salah?

A: Your Salah is correct and you do not have to perform Sujud-ul-Sahw, because the time gap between the two actions is long.

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The first question of Fatwa no. 19853

Q 1: Can someone perform Sujud-ul-Sahw (Prostration of Forgetfulness) after saying the Taslim (salutation of peace ending the Prayer) if they forget to perform it before the Taslim?

A: If the person offering Salah (Prayer) forgets Sujud-ul-Sahw that is preferably made before the Taslim, they can perform it after the Taslim, and their Salah (Prayer) will be correct.

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The third question of Fatwa no. 16863

Q 3: If the Imam (the one who leads congregational Prayer) mistakenly offers an extra Rak'ah (unit of Prayer) or he wants to get up in place of sitting, but the Ma'mums (persons being led by an Imam in Prayer) remind him, should he say the Taslim (salutation of peace ending the Prayer), then perform Sujud (prostration) and then say the Taslim again? That is what we know, but some of the Du'ah (callers to Islam) say that if someone mistakenly adds an extra action to Salah (Prayer), they should say one Taslim to the right side, perform Sujud twice, and then say one Taslim to the left side. They take as evidence that the Prophet (peace be upon him) did not say the Taslim four times in one Salah. They misinterpret the Hadith which was related by Al-Bukhari and Muslim about the account of Dhu Al-Yadayn, on the authority of Abu Hurayrah, who narrated: (The Prophet (peace be upon him) completed the remaining part of the Salah and said the Taslim and then performed two Sujud and then said the Taslim.) **They claim that it means that the Prophet (peace be upon him) said the Taslim to his right side, prostrated twice, and then said the Taslim to his left side. Respected Shaykh, big disputes have occurred between the Muslims, and they do not know where to seek guidance due to the differences between the Du'ah. Please inform us so that we can benefit the Muslims. May Allah reward you!**

A: We do not know of any evidence for this method, and none of the reliable scholars said that; therefore, it is not lawful to state or circulate it. According to the Sunnah (whatever is reported from the Prophet), you should say the Taslim twice. As for Sujud-ul-Sahw (Prostration of Forgetfulness), it is preferable that it be performed before the Taslim, unless one ends the Salah by saying the Taslim but there remains one or more Rak'ahs missing or one doubts having completed or omitted some part of the Salah and builds on what is more likely to have occurred; in these two cases it is better that after the Taslim Sujud-ul-Sahw is performed, followed by Taslim again, said twice (one to the right and one to the left).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16203

Q: The Imam (the one who leads congregational Prayer) of the Masjid (mosque) led us in a four-Rak'ah Salah (Prayer consisting of four units). He sat down to recite the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in the second Rak'ah then rose up and offered one more Rak'ah, and then sat down. The Ma'mums (those being led by an Imam in Prayer) said, "Subhan Allah [Glory be to Allah]", to draw his attention to his mistake but he did not respond and said Taslim (salutation of peace ending the Prayer). Is the congregation obligated to complete the fourth Rak'ah or follow the Imam then repeat the whole Salah?

A: The Imam and Ma'mums are both obliged to offer the fourth Rak'ah to complete the Salah. The Imam should rise up to perform the fourth Rak'ah by facing the Qiblah (direction faced for Prayer towards the Ka'bah) while sitting, then standing up to perform the fourth Rak'ah. The Ma'mums have to follow the Imam and not to pray on their own. The Imam should then offer the two prostrations of Sujud-ul-Sahw (Prostration of Forgetfulness). In case the Imam does not rise up after the Ma'mums have drawn his attention, they should rise up and complete their Salah and say Taslim and they are not required to do anything further.

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The third question of Fatwa no. 15903

Q 3: I was traveling; so I combined the Maghrib (Sunset) and 'Isha' (Night) Prayers together at the time of the 'Isha'. I offered the Maghrib with its full number of Rak'ahs (units of Prayer) and then offered the first and second Rak'ahs of the 'Isha' Prayer. But instead of concluding the Salah with Taslim (salutation of peace ending the Prayer) in the second Rak'ah after reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I mistakenly rose up to offer a third Rak'ah then a fourth though my intention was to shorten the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. After saying the Taslim, I offered Sujud-ul-Sahw (Prostration of Forgetfulness). Must I repeat my Salah (Prayer)? Please, inform me, may Allah enlighten you!

A: If you are traveling for a distance of eighty kilometers or more, it will be better for you to shorten the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. There is nothing wrong if you offer it as complete. If you intend to shorten the Salah when saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) but then forget and rise to offer the third Rak'ah, you have either the choice to continue offering the Salah as complete four-Rak'ahs; in this case you are not required to offer Sujud-ul-Sahw, or you may sit, recite the Tashahhud, say the Taslim, and then offer Sujud-ul-Sahw.

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The fourth question of Fatwa no. 18647

Q 4: We offered the Zhuhr (Noon) Prayer in congregation at school, and in the second Rak'ah (unit of Prayer) when saying the Takbir ("Allahu Akbar [Allah is the Greatest]") before the Ruku' (bowing), I performed Sujud (prostration) instead of Ruku' while the rest were performing Ruku'. When I noticed this, I stood up and performed Ruku'.

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As soon as I performed it, the others were rising from Ruku'. I then completed my Salah (Prayer) with them. After concluding the Salah, I discussed what I did with some of my schoolmates. They told me that I must repeat the Salah and prayed with me. Is what we did correct? May Allah protect you!

A: You did the right thing when you performed Ruku' (bowing) in place of which you mistakenly made Sujud (prostration) and then you followed the Imam (the one who leads congregational Prayer); this is what you were obligated to do in this case. The repetition of the Salah was not necessary, because your first Salah was valid.

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Fatwa no. 17345

Q: One day we were in the Masjid (mosque) offering the 'Asr (Afternoon) Prayer in congregation. We performed the first Sujud (prostration) of the third Rak'ah (unit of Prayer), and when we raised our heads from the Sujud, one of the men was still prostrating. When he rose up, the Imam (the one who leads congregational Prayer) said the Takbir ("Allahu Akbar [Allah is the Greatest]") for the second Sujud. The man then prostrated for the second time. What is the ruling on this? It is worth mentioning that the Imam was offering Salah (Prayer) quickly.

A: If this man sat between the two Sujud and then followed the Imam, he did nothing wrong. If he did not sit between the two Sujud, he should offer another Rak'ah after the Imam says the Taslim (salutation of peace ending the Prayer) in place of the Rak'ah in which he did not sit between the two Sujud, as this Rak'ah is thus rendered Batil (null and void) and the Rak'ah following it will replace it.

This is because sitting between the two Sujud is a Rukn (integral/Pillar) of the Salah that cannot be omitted, whether unintentionally or intentionally. If he did not make up for the Rak'ah after the Imam said the Taslim, and there was a long gap between both actions, he should repeat the whole Salah.

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Fatwa no. 17211

Q: I was in a Masjid (mosque), while the Zhuhr (noon) Prayer was being offered. The Imam (the one who leads congregational Prayer) offered four Rak'ahs (units of Prayer) and then rose up to offer a fifth. Although all the Ma'mums (persons being led by an Imam in Prayer) said Tasbih (Subhan Allah [Glory be to Allah]) [to draw his attention to the mistake he had made], he stood up. One of the Ma'mums spoke and told him that it was a fifth Rak'ah, but the Imam did not listen and completed it. The Imam and the Ma'mums had an argument, each defending their opinions.

My questions are:

1. Is it permissible for the Imam to continue the Rak'ah although the Ma'mums drew his attention to his mistake?

2. Is it permissible for the Ma'mum to speak while offering Salah (Prayer)?

3. Is a latecomer who misses a Rak'ah from this congregational Salah considered to have completed the Zhuhr Prayer because of this additional fifth Rak'ah or should they make up for the Rak'ah they missed?

A: First: It is obligatory for the Imam who forgetfully rises up to offer a fifth Rak'ah and then it is brought to his attention by the Ma'mums, and he is not sure that what he is doing is correct, to respond to the Ma'mums.

If the Imam intentionally continues offering the fifth Rak'ah, his Salah will be rendered Batil (null and void) and the Salah of the Ma'mums who follow him in this will also be Batil, if they know that it is a fifth Rak'ah.

Second: Speaking intentionally renders the Salah Batil. However, if the speaker does that unintentionally or forgetfully, it does not nullify it, according to the preponderant scholarly opinion, because of the Hadith narrated by Mu'awiyah ibn Al-Hakam that a man sneezed while offering Salah in congregation. Mu'awiyah responded with, "Yarhamuka Allah (may Allah have mercy on you)," but the Sahabah (Companions of the Prophet - may Allah be pleased with them) disapproved of what he did. Thus, when he concluded his Salah, he went to ask the Prophet (peace be upon him), who said: ("Truly, nothing of people's talk is right during this Salah; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah) and recitation of Qur'an.") In addition, the Prophet (peace be upon him) did not order Mu'awiyah to repeat his Salah. This shows that speaking during Salah does not nullify it if the speaker is ignorant of the legal ruling. Also, speaking for the interest of the Salah does not nullify it, based on the Hadith of Dhul-Yadayn.

Third: If someone misses a Rak'ah of the congregational Salah and the Imam mistakenly offers a fifth Rak'ah, the late-comer should not count in this additional Rak'ah and they should make up for the Rak'ah which they missed.

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The fourth question of Fatwa no. 16336

Q 4: Whenever I pronounce Takbir, i.e. Allah Akbar (Allah is the Greatest), to start any of the five obligatory prayers, bad thoughts haunt me and keep me away from following the Imam (the one who leads congregational Prayer). What should I do in this case? May Allah reward you with the best!

A: being mentally distracted during Salah (Prayer) does not invalidate it. However, one should free his heart, stop insinuations, and seek refuge in Allah against the devil three times when he starts offering Salah. He will only be rewarded for the parts of the Salah he is aware of.

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The first question of Fatwa no. 18584

Q 4: What is your advice to a worshiper, who suffers frequent insinuations during salah (Prayer)?

A: We advise whoever undergoes doubts and insinuations in Salah to neglect such whispers and doubts and to seek refuge with Allah from the whispers cast by Satan to nullify the Muslim's Salah or minimize its reward. It has been reported in Sahih Muslim that (`Uthman ibn Abu Al-`As (may Allah be pleased with him) said: "O Messenger of Allah, the Devil confounds my prayer." He (peace be upon him) said: "That is a devil called Khanzab. When you feel his illusory acts, spit three times to the left and seek refuge with Allah from the devil three times.")

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Fatwa no. 16550

Q: i am obsessed and i repeat Ghusl (ritual bath following major ritual impurity) several times. When I want to offer Salah (Prayer), I can hardly pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and recite the Fatihah (first chapter of the Qur'an). I do not know what the reason behind this obsession is. A shaykh recited Qur'an on me and said that it might be a devil haunting me. He told me that I can offer Salah without Takbir or reciting the Fatihah. What should I do, may Allah reward you well.

A: This is a kind of obsession and insinuations. One should be steadfast, determined and have strong belief in Allah, keeping away from obsessions and insinuations of Satan. You should adopt the Shari`ah means for driving away these insinuations, including: reading Dhikr (Remembrance of Allah), reciting the Qur'an, Wird (portion of Qur'an recited with consistency) in the morning and evening, observing the five daily prayers in congregation in the Masjid (mosque), keeping good company, attending Halaqahs (learning circles), resorting to Du`a' (supplication), asking for Allah's Forgiveness and Well-being and seeking refuge with Allah (Exalted be He)

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from the accursed Satan, even in prayer. It was narrated on the authority of `Uthman ibn Abu Al-`As (may Allah be pleased with him) that he said: ("O Messenger of Allah, the evil spirit obsesses me when offering Salah and reciting the Qur'an trying to confound me." Thereupon, the Messenger of Allah (peace be upon him) said: "It is a devil called Khanzab, thus when you feel obsessed, seek refuge with Allah from him and spit three times on the left side." He said, "I did that and Allah dispelled it away from me.") (Related by Muslim in his Sahih and Al-Imam Ahmad in Al-Musnad).

May Allah grant us well-being and safety!

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Supererogatory Salah (prayer)

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Witr (Prayer with an odd number of units)

The first and third questions of Fatwa no. 16044

Q 1: Is it obligatory to perform Witr at night as two or four Rak`ahs (units of Prayer) according to one's ability, given that I perform Witr along with the `Isha' (Night) Prayer? Should I delay it until a late hour at night or not?

A: Witr is a stressed Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) said: (Allah is Witr (single, odd) and loves what is Witr. So perform Witr Salah, followers of Qur'an!) (Related by Al-Tirmidhy and Abu Dawud). The time of Witr is due after the `Isha' prayer until the Fajr (Dawn) Prayer. However, it is better to perform it at the end of the night if the person is sure that he can wake up at night. If he is not sure, he is to perform Witr at the beginning of the night and if he happens to wake up at the end of the night, he is to offer as much Salah as he wishes, but he should not offer Witr again, for the first Witr is sufficient. The Prophet (peace be upon him) said: (Two Witrs are not to be offered during one night.) (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Ibn Majah). It is sufficient to offer the Witr as one Rak`ah (unit of Prayer), but the minimum is three Rak`ahs and the optimum is eleven or thirteen Rak`ahs, making Taslim (salutation of peace ending the Prayer) after each two Rak`ahs and then ending with one Rak`ah as Witr. The Prophet (peace be upon him) said: (The optional Prayers at night are to be offered two by two (two Rak`ahs at a time). If any of you fears that the time of dawn is approaching,

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let him pray one Rak`ah as Witr.) (Agreed upon by Imams Al-Bukhari and Muslim)

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Q 3: What is the ruling on performing the Witr (Prayer with an odd number of units) along with Tarawih (special supererogatory night Prayer in Ramadan)? Should I offer Witr and then go to sleep or should I delay it to the last part of the night along with Qiyam-ul-Layl (standing for optional Prayer at night), given that I sleep between the Tarawih and Qiyam-ul-Layl?

A: if you pray the Tarawih with the imam (the one who leads congregational Prayer), it is preferable to perform the Witr with him in order to get the complete reward. The Prophet (peace be upon him) said: ("If one prays with the Imam until the Imam ends, it is regarded as having spent a whole night in prayer.") Reported by Abu Dawud and Al-Tirmidhy. If you woke up during the night and wanted to offer optional Salah (Prayer), you can offer whatever you want without offering Witr, for it is not permissible to offer two Witrs during one night. However, If you left the Witr till the end of night, there is no problem.

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The second question of Fatwa no. 20079

Q 2: is the Witr (Prayer with an odd number of units) Wajib (obligatory)? is a person who abandons it to blame?

A: The Witr is a stressed Sunnah (supererogatory act of worship following the example of the Prophet). The person who leaves it is not sinful. However, it is Makruh (reprehensible)

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to abandon it.

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The first question of Fatwa no. 19990

Q 1: Are the Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), and `Isha' (Night) Prayers invalid if a Muslim does not perform Witr (Prayer with an odd number of units) after `isha'? Please advise us, May Allah reward you!

A: According to the stronger of the two opinions of the scholars, Witr Prayer is a stressed act of Sunnah (whatever is reported from the Prophet). Whoever observes it will be rewarded while whoever abandons it will not be punished. Therefore, abandoning an act of Sunnah does not invalidate the Five Obligatory Daily Prayers which are performed before Witr. They are only nullified by Shirk (associating others with Allah in His Divinity or worship), Riddah (apostasy), or not observing any of prayer's pillars or conditions. A Muslim should be keen on observing Witr Prayer in compliance with the example of the Messenger of Allah (peace be upon him). It was authentically reported that the Messenger of Allah (peace be upon him) used to offer Witr Prayer whenever at home or in a journey. It is better for a Muslim not to miss this great reward from Allah (Exalted be He).

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Fatwa no. 14655

Q: is it permissible for me to pray Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units) before performing `isha' (Night) Prayer?

A: Time for Witr Prayer starts after the performance of `Isha' Prayer and continues until the break of Dawn. Proof for the foregoing is a Hadith which is narrated by Imam Ahmad on the authority of Abu Basrah that the Prophet (peace be upon him) said: (Allah has given you an extra Salah (Prayer), so you should pray it. Its time is between 'Isha' Prayer and the Fajr (Dawn) Prayer; this is the Witr Salah.) Moreover, it is authentically reported that the Prophet (peace be upon him) said: (If you are afraid of Fajr Prayer (the approach of its time), pray one Rak'ah (unit of Prayer).)

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Fatwa no. 16536

Q: A man prays Witr (prayer with an odd number of units) after 2 am. He prays it in five connected Rak`ahs (units of Prayer). Should he continue doing so or should he pray Witr before midnight? Besides, should he pray pairs of Rak`ahs then pray Witr in one Rak`ah (unit of Prayer) only, or should he continue offering it in

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five Rak`ahs? Provide us with your beneficial answer please. May Allah reward you with the best.

A: Time for Witr Prayer starts after the performance of `Isha' (Night) Prayer and continues until the break of dawn. A person may therefore pray Witr at any time within this period. On the other hand, it is preferred that a person prays pairs of Rak`ahs then concludes this by praying Witr in only one Rak`ah. However, praying five connected Rak`ahs for Witr with one Taslim (salutation of peace ending the Prayer) is permissible though it is not preferred. This is because the Prophet (peace be upon him) said: (The (optional) Salah during the night should consist of pairs of Rak`ahs, but if one of you is afraid that morning is near, they should pray one Rak`ah, which will make their Salah an odd number for them.) (Agreed upon by Al-Bukhari and Muslim and narrated on the authority of Ibn `Umar (may Allah be pleased with them both)).

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The first question of Fatwa no. 18576

Q 1: is it permissible to offer two Rak`ahs (unit of Prayer) after Witr (Prayer with an odd number of units)?

A: It is in accordance with the Sunnah to make Witr prayer the last prayer offered at night, for the Messenger of Allah, peace be upon him, said: (Make Witr (odd prayer) your last prayer at night.) However, it is permissible to offer two Rak`ahs after Witr, for what is related by Imam Ahmad in his Musnad on the authority of Abu Umamah that he said: (Allah's Messenger (peace be upon him) used to observe the Witr with nine Rak`ahs. However, when he became old, he observed it with seven Rak`ahs and offered two Rak`ahs while sitting in which he read Surah Al-Zalzalah and Surah Al-Kafirun.) It is also reported on the authority of `Aishah (may Allah be pleased with her) that she said:

(Allah's Messenger (peace be upon him) used to observe the Witr with nine Rak`ahs and two Rak`ahs offered while sitting. When he became weak, he observed it with seven Rak`ahs and offered two Rak`ahs while sitting.) It is also narrated by Ahmad on the authority of Um Salamah (may Allah be pleased with her) (that the Prophet (peace be upon) used to offer two Rak`ahs after praying the Witr while he was sitting.) The Messenger of Allah (peace be upon him) did that to show the permissibility of offering Salah after performing Witr Prayer, and that such Salah does not come in contradiction with the Hadiths related to Witr Prayer, and that offering it does not forbid offering supererogatory prayers at a later time at night. Ibn Al-Qayyim (may Allah be merciful with him) said that the soundest view is that these two Rak`ahs come under the ruling of Sunnah (supererogatory) Salah and to complete the defects that may happen when offering Witr Prayer, which is considered an independent Nafilah (supererogatory act of worship), especially if it takes the ruling of obligation. Accordingly, these two Rak`ahs after Witr Prayer have the same ruling as that of the two supererogatory Rak`ahs offered after Maghrib Prayer, as they are regarded to be the Witr Prayer after the obligatory prayers offered by day. Likewise, these two Rak`ahs are the Witr prayer after the obligatory prayers offered by night. Allah knows best!

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The third question of Fatwa no. 18591

Q 3: I offer Witr (Prayer with an odd number of units) after `Isha' (Night) Prayer for fear that I may sleep without performing it. Is it permissible for me to perform Tahajjud (optional late night Prayer) in the last third of the night? How many Rak`ahs (units of Prayer) does Salat-ul-Duha (supererogatory Prayer after sunrise) consist of? When does the last third of the night start and end?

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A: the time of Witr Prayer is from `Isha' until the break of dawn. If one is certain of waking up at the end of the night, it is best to offer it at that time. However, if one offers it at the beginning of the night and then wakes up at the end of the night, one can offer prayer as much as one wills, but should not perform Witr again. The Prophet (peace be upon him) said, ("(There are) no two Witrs (to be offered) during one night.") As for Salat-ul-Duha, it is permissible. The least to be offered is two Rak`ahs, however, a person will be rewarded if they offer more than this. In addition, it is best to perform the optional night prayer as eleven Rak`ahs. One is to perform Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. The Prophet (peace be upon him) said, ("The optional night prayer is performed in pairs, but if one of you fears that morning is near, they should pray one Rak`ah of the Witr Prayer, an odd number for them.") (Agreed upon by Al-Bukhari and Muslim)

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Second question of Fatwa no. 20756

Q 2: If a person does not pray Witr (Prayer with an odd number of units) until the break of Dawn, should they pray it before praying Fajr (Dawn) Prayer if time allows them to do so before the Imam (the one who leads congregational Prayer) starts the congregational Salah (Prayer)? Besides, should they perform it in one or two Rak`ahs (units of Prayer)?

A: Time for Witr Prayer starts after the performance of `Isha' (Night) Prayer and it is a Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer on a regular basis) and continues until the time of Al-Fajr-ul-Sadiq (true dawn) begins. However, it is preferred that a person delays the performance of Witr Prayer until the last part of the night provided that they are able to do so and they are not afraid they may miss Witr because of being asleep etc. on the other hand, if the time for Al-Fajr-ul-Sadiq starts before a person prays their normal voluntary night Salahs (Prayers) or before they pray Witr; they may make up for the Salahs that they missed

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after sunrise and add one Rak`ah (unit of Prayer) to their Witr to make it Shaf` (two units of Prayer). Accordingly, if a person normally prays five voluntary Rak`ahs during the night; they are to pray six Rak`ahs in pairs each with an independent Taslim (salutation of peace ending the Prayer). Likewise, if a person normally prays eleven Rak`ahs, they are to pray twelve Rak`ahs in pairs each with independent Taslim and so on. Proof for the foregoing is the Hadith which is authentically reported on the authority of `Aishah (may Allah be pleased with her) who said: ﴾When sleep or pain overpowered the Prophet (peace be upon him) and made it impossible (for him) to observe the Witr, he used to offer twelve Rak`ahs during the daytime.

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The fourth question of Fatwa no. 16499

Q: what Surahs (Qur'anic chapter) are to be recited in the Sunnah (supererogatory) Salah offered after `Isha' (Night) Prayer and witr (Prayer with an odd number of units) prayer? what Du`a' (supplication) is to be recited after witr prayer?

A: There is no authentic narration that certain Surahs should be recited in the Sunnah Salah that comes after `Isha'. As for Witr Salah, it is a Sunnah to recite Surah Al-A`lah, Surah Al-Kafirun and Surah Al-Ikhlas. Once a worshiper ends his Witr Salah, it is a Sunnah for him to say, "Glory be to the King, the Most Holy" three times, as narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except for Al-Tirmidhy on the authority of Ubay ibn Ka`b (may Allah be pleased with him) that he said: ﴾Allah's Messenger (peace be upon him) used to recite in the Witr prayer Surah Al-A`la, Surah Al-Kafirun and Surah Al-Ikhlas.﴿ Ahmad and Al-Nasa'y added: ﴾If he uttered Taslim, he would say, "Glory be to the King, the Most Holy" three

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times.﴿ In another narration: ﴾and he (the Messenger) raised his voice in the last utterance.﴿

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The fourth question of Fatwa no. 20088

Q 4: A person, after performing `Isha' (Night) Prayer, offers two Rak`ahs (unit of Prayer) then the Shaf` prayer (two units of Prayer, particularly before the final unit of the odd-number prayer). After that, he goes home and after midnight, he offers two Rak`ahs as Tahajjud (optional late night Prayer) before he offers one Rak`ah as Witr. Is this permissible?

A: the minimum for Witr (Prayer with an odd number of units) is one Rak`ah and it has no maximum limit. Therefore, there is no harm in performing one, three, five, seven, nine, eleven, thirteen Rak`ahs, or more as Witr. And as for what you mentioned in your question regarding a person who begins the night prayer by offering two Rak`ahs then another two Rak`ahs after midnight before he offers one Rak`ah as Witr, there is also no harm in doing this; rather this is preferable, for the Prophet (Peace be upon him) said: ﴿Make Witr (odd prayer) your last prayer at night.﴾ (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) also said: ﴿The (optional) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.﴾ (Agreed upon by Al-Bukhari and Muslim). He further said: ﴿If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable.﴾ (Related by Imam Muslim). It is however desirable to offer Witr as eleven

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or thirteen Rak`ahs to be performed two by two and then offer one Rak`ah of Witr. It is authentically reported that the Prophet (peace be upon him) used to do that and in most cases he used to offer Witr as eleven Rak`ahs.

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The third question of Fatwa no. 14496

Q 3: What is the ruling on someone who does not offer the optional night prayer, but offers it at sunrise? Although he is in good health, he fails to wake up at night despite his many attempts.

A: Whoever is sure they can wake up to perform Qiyam-ul-Layl (optional night Prayer) during the last part of the night may delay Witr (Prayer with an odd number of units) and offer it after Qiyam-ul-Layl. Otherwise, the Witr should be performed before one goes to sleep. Nevertheless, if one sleeps without offering Witr, one may make up for the missed Witr as Shaf` (even-number prayer) after sunrise.

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The fourth question of Fatwa no. 21041

Q 4: A man slept without offering Witr (Prayer with an odd number of units) prayer, and did not awaken until

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the Fajr (Dawn) prayer was due. Should he offer it, or is he exempted? How should he make up for it and when?

A: Whoever sleeps without offering Witr, and does not wake up until the break of dawn should make up for the missed Witr twenty minutes after sunrise and offer it as Shaf` (even-number prayer) as the Prophet (peace be upon him) did.

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The second question of Fatwa no. 18364

Q 2: Is it permissible to delay offering Witr (Prayer with an odd number of units) until after `Isha' (Night) to midnight or until the first Adhan (call to Prayer) of Fajr (Dawn) prayer? I used to do this and sometimes I was able to wake up, but at other times I was not. If I remember some minutes before or after the Adhan of Fajr, should I offer it or not? I should mention that I used not to offer it under such circumstances. Am I sinful for this? Should I make up for the missed Rak`ahs of Witr? Please advise, may Allah bless you in your knowledge!

A: the last part of the night is the best time to offer Witr prayer for those who are sure they can wake up at that time; however, for those who cannot, it should be performed during the first part of the night. The time of Witr prayer ends at the break of dawn so, it should be made up after sunrise offering it as Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) i.e. offering three Rak`ahs as four, and five Rak`ahs as six and so on. Also, one should offer Taslim (salutation of peace ending the Prayer) after each pair of Rak`ahs.

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Fatwa no. 17758

Q: What is the ruling on offering Witr (Prayer with an odd number of units) in congregation in the Masjid (Mosque)?

A: It is not permissible to regularly offer Witr in congregation, whether in the Masjid or elsewhere, except in Ramadan after Tarawih (special supererogatory night Prayer in Ramadan). Apart from that, Witr prayer should be offered individually, preferably in the last part of the night. However, it should be offered at the beginning of the night for those who do not expect to wake up during the last part of the night.

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The first question of Fatwa no. 19211

Q 1: A woman offered `Isha' (Night) Prayer but did not perform Witr (Prayer with an odd number of units) as she expected to wake up later in the night to offer Qiyam-ul-Layl (standing for optional Prayer at night). However, during the last third of the night, she began menstruating. Should she make up for the missed Witr or not, given that the Messenger of Allah (peace be upon him) never neglected the two supererogatory Rak`ahs of Fajr and the Witr even when traveling?

A: According to the regular practice of the Prophet (peace be upon him), whenever he missed Witr prayer in the last part of the night due to an illness or oversleeping, he would make up for the Witr he missed at the time of Salat-ul-Duha (supererogatory Prayer after sunrise) adding a Rak`ah to make it an even-number Salah (prayer). Later than this time,

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the missed Witr may not be made up for.

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The first question of Fatwa no. 18277

Q1: When combining `Isha' (Night) Prayer with Maghrib (Sunset) Prayer at the latter's time due to rainfall, is it permissible to perform Shaf`` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units) in the Masjid (Mosque) after the combined prayers? Or should one wait until the actual time of `Isha prayer, offer it and follow it by the Sunnah (supererogatory) prayer then Shaf` and Witr? What is the soundest opinion in this regard? Kindly let us know, may Allah reward you!

A: If you combine `Isha' with Maghrib Prayers at the time of the latter due to a legal excuse, it is permissible to offer Witr after them. However, delaying the Witr prayer to the last portion of the night is actually much better if possible.

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Fatwa no. 18926

Q: Is it permissible to offer Nafilah (supererogatory) prayers after Witr (Prayer with an odd number of units) prayer?

A: If you fear that you might be unable to wake up during the last portion of the night, you have to offer Witr before going to sleep. If you awaken at that time, then you are entitled to offer Nafilah prayers as you wish

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and you do not need to offer Witr prayer once again. On the other hand, if you are certain that you will wake up during the last portion of the night, then you should delay performing Witr and make it the last Salah you offer at night, as this is by far better.

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The seventh question of Fatwa no. 16402

Q 7: The Prophet (peace be upon him) said: ﴾Make Witr (odd prayer) your last prayer at night.﴿ **what should one do if he offered witr (Prayer with an odd number of units) at the beginning of the night then he wanted to offer Qiyam-ul-Layl (standing for optional Prayer at night) during the last part of the night?**

A: If a person offers Witr at the beginning of the night and he woke up during the last portion of the night, then he is permitted to offer supererogatory prayers as he wishes without repeating Witr. However, if he is sure of his awakening during the last portion of the night, he should delay the Witr until the last part of the night, as this is preferable as the Prophet (peace be upon him) indicated by his saying: ﴾Make Witr (odd prayer) your last prayer at night.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 13900

Q: If I performed `Isha' (Night) Prayer and Tarawih (special supererogatory night Prayer in Ramadan) in Ramadan and at other times,

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then i offered Witr (Prayer with an odd number of units) before going to sleep, and then i woke up to offer Tahajjud (optional late night Prayer), should i repeat Witr prayer, or what should I do, as the Prophet (peace be upon him) said, (Make Witr (odd prayer) your last prayer at night.) **Please advise, may Allah reward you!**

A: It is impermissible for you to repeat Witr, for the Hadith which states: ((There are) no two Witrs (to be offered) during one night) However, if you want to offer supererogatory prayers, you are entitled to do that as you wish, but without repeating the Witr prayer.

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The first question of Fatwa no. 19371

Q 1: One day i offered the `isha' (Night) Prayer but i did not perform Witr (Prayer with an odd number of units) after it until the Adhan (call to Prayer) of Fajr (Dawn) Prayer was pronounced. I was then at a loss whether I should offer Witr first then offer the supererogatory Prayer before Fajr. I did not know which to do first.

A: Witr Prayer is a stressed Sunnah and its due time includes the period from after the `Isha' Prayer until the break of Al-Fajr-ul-Sadiq (true dawn). This is indicated by the Hadith narrated on the authority of Kharijah ibn Hudhafah (may Allah be pleased with him) who said: The Messenger of Allah came out to us and said: ﴾Allah has given you an extra Salah (Prayer) which is better for you than red camels (i.e. high bred camels). We said: What is it, Messenger of Allah? He said: This is the Witr (which Allah has appointed for you) between the `Isha' Prayer and break of dawn.﴿ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except for Al-Nasa'y and Al-Hakim ranked it as Sahih (authentic)) It was also authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾Perform Witr before the morning.﴿ (Related by Imam Muslim in

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his Sahih Book of Hadith) Accordingly, if anyone does not offer the Witr before the break of Al-Fajr-ul-Sadiq, they should start by offering the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Fajr Prayer after the Adhan, then they should offer the obligatory Fajr Prayer. The Prophet (peace be upon him) said: ﴾There is no Salah (to be offered) after dawn except the two Rak`ahs (units of Prayer) of the Fajr Prayer.﴿ (Related by Imam Ahmad in his Musnad (Haidth compilation), vol. 2, p. 23, 104; Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes), vol. 2, p. 58; and Al-Tirmidhy in Al-Gami`, vol. 2, p. 279) In this case, they are permitted to make up for the Witr Prayer at the time of Salat-ul-Duha (supererogatory Prayer after sunrise) and offer it as a two-Rak`ah Prayer. In light of this, if they are used to offer Witr as one Rak`ah, they should offer it as two Rak`ahs; and if they are used to offer it as two Rak`ahs, they should offer it as four Rak`ahs; and six Rak`ahs if they are used to offer it as five Rak`ahs. They should say Taslim (salutation of peace ending the Prayer) after each pair of Rak`ahs according to the Hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: ﴾When sleep or pain overpowered the Prophet (peace be upon him) and made it impossible (for him) to observe the Night Prayer, he used to offer twelve Rak`ahs during the daytime.﴿ (Related by Imam Muslim in his Sahih, vol. 1, p. 514; and Imam Ahmad in his Musnad, vol. 1, p. 54, 95, 109, 258)) Al-Tirmidhy, Abu Dawud, and Al-Nasa`y also related a similar Hadith. The Prophet (peace be upon him) offered twelve Rak`ahs, because he used to offer eleven Rak`ahs at night, and he added one Rak`ah to make it twelve Rak`ahs as he (peace be upon him) said: ﴾The (optional) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, they should offer one Rak`ah, which will make their Salah an odd number for them.﴿ (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 19176

Q 1: is it sufficient to offer the supererogatory prayer and one Rak`ah of Witr after the `isha' (Evening) Prayer? Or should one offer two Rak`ahs of Shaf` before the one Rak`ah of Witr after the `Isha' Prayer? Give us the ruling on this, may Allah bless you for it!

A: The performance of two Rak`ahs of Shaf` before the single Rak`ah of Witr is better than the performance of one Rak`ah of Witr only. Moreover, the performance of the supererogatory prayer after the `Isha' Prayer can not be a substitute for the two Rak`ahs of Shaf`. Also, a Muslim can perform the Witr as one Rak`ah and there is no sin on him.

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The first question of Fatwa no. 18024

Q 1: is it permissible for a Muslim to perform the Shaf` Prayer (two units of Prayer, particularly before the final unit of the odd-number prayer) and the Witr Prayer (Prayer with an odd number of units) with loud recitation?

A: It is permissible for a Muslim to perform the Shaf` Prayer and the Witr Prayer either with a loud recitation or a subvocal recitation, but loud recitation is better as long as loud recitation does not harm anyone. This is because the Shaf` Prayer and the Witr Prayer are regarded as Qiyam-ul-Layl (standing for optional Prayer at night) in which loud recitation is recommended.

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First question of Fatwa no. 17856

Q 1: regarding Shaf` and Witr which are offered after `Isha' (Night) Prayer, is Shaf` considered Sunnah Ba`diyyah (supererogatory Prayer) which is performed on a regular basis after `Isha' Prayer?

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A: Shaf` is two units of Salah (Prayer) which are particularly performed before Witr, which is a Salah with an odd number of units. However, Shaf` is an independent Nafilah (supererogatory act of worship). The Sunnah Ba`diyyah which is performed on a regular basis after `Isha' Prayer is another Nafilah.

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The first question of Fatwa no. 20815

Q 1: Is true that Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer) should not be constantly made in Ramadan i.e. the Imam can supplicate once or twice during the same night either in the first, middle, or last ten nights of Ramadan? Did that happen during the lifetime of the Messenger (peace be upon him) and his Sahabah (Companions)? What is actually followed in Madinah, Makkah the central city of Masjids (mosques), and Riyadh? If Du'a'-ul-Qunut is permissible once or twice during Ramadan, please explain this to the Ummah (nation based on one creed) to be made clear in every Masjid no matter big or small.

A: Du'a'-ul-Qunut in Witr (Prayer with an odd number of units) is Mustahab (desirable) because of the Hadith reported by Al-Hasan ibn 'Aly (may Allah be pleased with them) who said: (The Messenger of Allah (peace be upon him) taught me some words to say during Qunut in the Witr Prayer. They are, 'Allahumma ihdini fiman hadayta, wa 'afini fiman 'afayta, wa tawallani fiman tawallayta, wa barik li fima a'tayta, wa qini sharra ma qadayta, fa inaka taqdi wa la yuqda 'alaik, wa inahu la yadhilu man walayta, tabarakta Rabana wa ta'alayta [O Allah! Guide me among those You have guided. Protect me among those You have protected. Take me into Your Care among those You have taken into Your Care. Bless me in what You have bestowed (on me). Guard me from the evil of what You have decreed, for You are the One Who decrees, and none can decree over You. Truly, the one whom You patronize can never be abased. Blessed and Exalted are You, our Lord].') (Related by Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes: Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y])

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It is permissible for the Muslim to say this Du'a' sometimes and leave it at other times, whether during Ramadan or in any other month.

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The first question of Fatwa no. 16988

Q 1: Which is better, making Qunut (supplication recited while standing after bowing in the last unit of Prayer) in the Fajr (Dawn) Prayer or in the Witr (Prayer with an odd number of units)? Should the recitation in the Witr prayer be loud or sub-vocal?

A: It is desirable for Qunut to be made in the Witr. As for Qunut in the Fajr Prayer, it is made only in the time of hardships and afflictions. This is because it was authentically reported that the Prophet (may peace be upon him) never made it in the Fajr Prayer except when there was hardship or an affliction. It is worth mentioning that this is the opinion adopted by the Jumhur (dominant majority of scholars), which is the right opinion. If a person performs the Witr alone, the supplication should be made sub-vocally. If a person is the Imam of the congregation, the supplication should be made out loud by the Imam so that the people being led in the Prayers can say, "Ameen," after him.

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Fatwa no. 18069

Q: What is the ruling on adding some supplications to those made in the Witr Prayer (Prayer with an odd number of units)? Is such a practice permissible or not? I read a book on the Description of the Prophet's Salah by Shayk Muhammad Nasir Al-Dayn Al-Albany in which he said, "It is of the Prophetic Sunnah to add some supplications to the Qunut (supplication recited while standing after bowing in the last unit of Prayer) made in the Witr, as the Prophet's Companions (may Allah be pleased with them)

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did so. I myself hear some people during the month of Ramadan who add some supplications to the Qunut made in the Witr.

A: It was authentically reported from the Hadith reported by Al-Hasan ibn `Aly (may Allah be pleased with them) with regards to the Prophet's teaching him the Qunut made in the Witr, as in the book Al-Musnad by Ahmad, the books As-Sunan by Abu Dawud, At-Tirmidhy, An-Nasa'iy, Ibn Majah and others that Al-Hasan (may Allah be pleased with him) said: "Allah's Messenger taught me some supplications that I can say in the Qunut made in the Witr Prayer: ﴿O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You befriend is not humbled. Blessed and Exalted are You, our Lord.")﴾ As said by At-Tirmidhy, "This is a Hadith Hasan (good Hadith) and no other Hadith was reported that is better than such a Hadith with regard to the Qunut." As said by Ibn Hajar, "This is a Hadith Hasan (good Hadith)." It was reported by `Aly ibn Abu Talib (may Allah be pleased with him) that Allah's Messenger (may peace be upon him) would say in the Qunut made in the Witr Prayer: ﴿O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself).﴾ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, At-Tirmidhy, An-Nasa'iy and Ibn Majah). It is permissible for a Muslim to add other supplications reported from the Prophet (may peace be upon him) in other situations, as mentioned by some scholars.

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The second and fourth questions of Fatwa no. 17972

Q 2: The supplication, "Oh Allah, guide me with those whom you have guided, etc!" was reported to be said in the Witr Prayer (Prayer with an odd number of units): should a person raise their hands when supplicating to Allah in Prayers or not? As reported from the Prophet (may peace be upon him), when can a person raise their hands on supplicating to Allah in Prayers? May Allah reward you!

A: raising one's hands on supplicating to Allah in the Qunut (supplication recited while standing after bowing in the last unit of Prayer) and other situations is Sunnah (a supererogatory act of worship following the example of the Prophet) except in the situations the Prophet (peace be upon him) himself would not raise his hands, such as the supplications recited after the Five Obligatory Prayers, the supplications recited before the end of the Prayers, and the supplications recited in the sermons of Friday Prayer and the two `Eids Prayers as for the preacher. This is because the Prophet (may peace be upon him) would not raise his hands on supplicating to Allah during these sermons except when he supplicated to Allah for Istisqa' (Asking for rain). Also, the people led in the Prayers raise their hands on supplicating to Allah in the Istisqa' Prayer as done by the Imam.

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Q 4: Will the Salah (Prayer) be correct of someone who forgets or intentionally does not say Du'a'-ul-Qunut (supplication recited while standing after bowing in the last unit of Prayer) in the Witr (Prayer with an odd number of units)?

A: It is Mustahab (desirable) to say Du'a'-ul-Qunut and it is permissible not to say it; but saying it is preferable. However, the Salah of one who does not say it is correct.

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Fatwa no. 14197

Q: Since I was a child, I have learned to offer the Witr (Prayer with an odd number of units) as follows; three consecutive Rak'ahs (units of Prayer) without saying Taslim (salutation of peace ending the Prayer) after the second Rak'ah and saying the Du'a' (supplication) of Witr before the Ruku' (bowing) of the third Rak'ah. In the third Rak'ah, I am used to recite Surah Al-Fatihah followed by another Surah, I then utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), say Du'a' of Witr, and then perform Ruku' of the third Rak'ah. When I asked my father about this, he told me that we follow the Hanafi Madh-hab (School of Jurisprudence of Imam Abu Hanifah) and that I have been taught to offer Witr according to this Madh-hab. What is the opinion of Your Eminence? Is it a sin if I offer Salah in the same manner that they are offered in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) during Ramadan?

A: The place of saying Du'a'-ul-Qunut as prescribed in Islam is after the Ruku' of the last Rak'ah, which is the Witr Rak'ah (the single Rak'ah offered separately at the end).

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Fatwa no. 17446

Q 1: What is the ruling on the Du`a' (supplication) said on finishing reciting the entire Qur'an? I have heard that saying this Du`a' is a Bid`ah (innovation in religion), is this true?

A: The Du`a' said on finishing the recitation of the Noble Qur'an was observed by the Salaf (righteous predecessors). This was the practice of Muslims in the best and early centuries when Islam was prosperous. The Salaf used to gather on finishing the recitation of the Noble Qur'an

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and supplicate during the Salah (Prayer) and after it. Thus, it is not a Bid`ah in Islam.

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Q 2: What is the ruling on an Imam saying "O Allah avert all the evils You send down this night from the Muslims" during Qunut (supplication recited while standing after bowing in the last unit of Prayer)?

A: There is nothing wrong with this supplication as the Imam is asking Allah (Exalted be He) to bestow goodness on him and avert evil from him and the Muslims. These, and all matters are controlled by Allah (Glorified be He).

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The first question of Fatwa no. 21263

Q 1: Our Imam (the one who leads congregational Prayer) who has memorized the whole Qur'an has a sweet voice which makes many people come to pray behind him. Yet we notice certain things he does during the Witr (Prayer with an odd number of units) after offering Tarawih (special supererogatory night Prayer in Ramadan) and wish to know the ruling on them. he intones the Du`a' (supplication) and says it in a way similar to what he does while reciting the Qur'an. In addition, most of his supplications rhyme and he prolongs the supplication for almost half an hour of more. When people drew his attention to this point, he said that he did so during the blessed last ten days of Ramadan and that some sick or afflicted people ask him specifically to prolong, hoping that

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Allah may accept it from them.

A: It is necessary for anyone making Du`a' to avoid rhyming and exceeding the proper limits in using rhyming words. While supplicating, a Muslim should observe Khushu` (the heart being attuned to the act of worship) and humility and show their need to Allah, as this makes the supplication more likely to be heard and answered. Moreover, the person making Du`a' should not say it in a way similar to Qur'an by using the rules of Tajwid (art of Qur'anic recitation) and intoning. This was not confirmed from the Prophet (peace be upon him) nor from his Sahabah (Companions). Furthermore, the person making Du`a' should not prolong it in a way that may cause people harm, rather they should be moderate, concentrating on the most comprehensive supplications and disregarding anything else, as stated in the Sunnah (whatever is reported from the Prophet).

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Tarawih Prayer

The fourth question of Fatwa no. 20236

Q 4: What is the ruling on a person who performs the Tarawih Prayer (special supererogatory night Prayer in Ramadan) before the `Isha' (Night) Prayer? By doing so, would they be considered as having offered the Tarawih Prayer or not?

A: It is an act of Sunnah (reported from the Prophet) to offer the Tarawih Prayer in Ramadan after the `Isha' Prayer and its Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer), and this is what is done by Muslims all over the world.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20677

Q 2: Is it permissible for a Muslim to say Du`a'-ul-Istiftah (opening supplication when starting the Prayer) only in the first pair of Rak`ahs (units of Prayer) of the tarawih Prayer (special supererogatory night Prayer in Ramadan)? Is there a particular Du`a' to say when starting Qiyam-ul-Layl (standing for optional Prayer at night) that is different from Du`a'-ul-Istiftah of the Obligatory Prayers and the Tarawih Prayer? We would be grateful if you could highlight this point. May Allah bless you!

A: It is desirable for a Muslim to say Du`a'-ul-Istiftah every two Rak`ahs of the Tarawih Prayer. This is because every two Rak`ahs are regarded as an independent Prayer. There is no difference between the obligatory Prayers and supererogatory ones with regard to the wording of Du`a'-ul-Istiftah. This Du`a' should be one of those reported from the Prophet (peace be upon him), and the most famous of which is: "Subhanak Allahuma wa-bihamdika, wa-Tabarak Ismuka, wa-Ta`ala Wahduka, wa-la Ilaha Ghayruk (Glory be to You, O Allah! All Praise be to You! Exalted be Your Name! Glorified be Your Oneness! There is no deity but You!)."

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19178

Q 2: did not the Salaf (right predecessors) offer the Tarawih Prayer (special supererogatory night Prayer in Ramadan) in congregation?

A: The Tarawih Prayer is a Sunnah (a commendable act) reported from Allah's Messenger (peace be upon him). He (peace be upon him) has urged Muslims to offer the Tarawih Prayer during Ramadan, saying: ﴾Anyone who observes the Prayer at night during Ramadan (i.e. Tarawih Prayer), out of sincere Faith and hoping for a reward from Allah, their previous sins will be forgiven.﴿ The Prophet (peace be upon him) offered it in congregation with his Sahabah (Companions of the Prophet - may Allah be pleased with them) for three successive nights, then he abstained from leading them in it and offered it at home individually lest it might be made obligatory for Muslims. Al-Bukhari related in his Sahih (authentic) Book of Hadith on the authority of `Aishah (may Allah be pleased with her) that one night the Prophet (peace be upon him) led Muslims in a night Prayer. On the second night, the people began to gather in large numbers to offer the night Prayer. On the third or the fourth night, more people gathered to offer the night Prayer, but he (peace be upon him) did not go out to lead them in this Prayer. The following morning, he said: ﴾I saw what you were doing, but I desisted to come to you (and lead the Prayer) for fear that it (i.e. this Prayer) might become obligatory for you.﴿ The Prophet (peace be upon him) urged his Sahabah to offer this night Prayer; some of them offered it individually and others offered it in a congregation of two or three persons. Muslims remained doing so during the era of the Caliph Abu Bakr and the first years of the era of the Caliph `Umar (may Allah be pleased with both of them). `Umar (may Allah be pleased with him) then saw that Muslims were better to be led in the Tarawih Prayer by one Imam when he was sure that it would never be made obligatory because the Wahy (Revelation) had stopped after the death of

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the Prophet (peace be upon him). Thus, he decided to gather them in the Tarawih Prayer as led by Tamim Al-Dary and Ubay ibn Ka`b (may Allah be pleased with both of them), since their gathering and listening to the Qur'an during the Prayer would entail much good. As a result, Muslims have been offering this Prayer in congregation up to the present time and all praise be to Allah!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17882

Q 1: Our mister says that the Tarawih Prayer (special supererogatory night Prayer in Ramadan) is not a congregational Salah (Prayer); is this true?

A: according to the Sunnah (whatever is reported from the Prophet), the Tarawih Prayer is to be performed in the Masjid (mosque) as a congregational Salah, as the Prophet (peace be upon him) led the Muslims in this Salah for some nights in Ramadan. He (peace be upon him) led the Muslims in the Tarawih Prayer for three nights, but on the fourth night he did not go out to lead them, saying: (I feared that it (i.e. the Tarawih Prayer) might become obligatory for you.) During the era of Caliph `Umar ibn Al-Khattab (may Allah be pleased with him), he saw people offering the Tarawih Prayer individually, so he believed that it was better to gather them behind one Imam (the one who leads congregational Prayer). As a result, he gave his orders to Ubay to lead people in the Tarawih Prayer, as the reason for which the Messenger (peace be upon him) abstained from continuing to observe this Salah as a congregational Salah was over. The Prophet's Sahabah (Companions - may Allah be pleased with them) unanimously agreed upon what was decided by `Umar and saw that this practice is a revival of the Sunnah of the Prophet (peace be upon him). None of the earlier or contemporary scholars has been reported as contradicting this Sunnah.

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The second question of Fatwa no. 16977

Q 2: It is now winter and the Imams combine the Maghrib (Sunset) Prayer and the `Isha' (Evening) Prayer when there is a legal excuse for combining them. Soon the month of Ramadan will come; is it permissible for us to perform the Tarawih Prayers immediately after the `Isha' Prayer when it is combined with the Maghrib Prayer at the due time of the Maghrib Prayer?

A: There is no sin in offering the Tarawih Prayer after combining the `isha' and Maghrib Prayers when there is a legal excuse that permits combining them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20795

Q 3: Is it permissible for an Imam (the one who leads congregational Prayer) to perform tarawih (special supererogatory night Prayer in Ramadan) in congregation while a group of people perform `Isha' Prayer in congregation?

A: There is nothing wrong with an Imam performing Tarawih after finishing the `Isha' Prayer and its Nafilah (supererogatory) Prayers, even if there is a congregational Salah performed by the persons who missed the `Isha' Prayer with him. Those people may, with the intention to perform `Isha' Prayer, join the Imam who is performing Tarawih.

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Once he makes Taslim (salutation of peace ending the Prayer), they can stand up to complete the remaining Rak`ahs of `Isha' Prayer. Another option is that they may perform Salah in congregation in a place that does not cause any disturbance for them or the Imam.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19854

Q: During the first twenty days of Ramadan, we are used to offering eleven Rak'ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan). In the last ten days, we offer ten Rak'ahs at the beginning of the night and ten Rak'ahs at the end of it, then we pray three units of Witr, so that the total becomes twenty-three Rak'ahs. A knowledge seeker claimed that differentiation in the number of Rak'ahs between the first twenty days and the last ten days is a Bid'ah (innovation in religion), and that the original ruling is complete equality in their number in all days throughout the whole month. He claimed that if we want to offer eleven Rak'ahs at the beginning of the month, we should do the same at its end. If we want to offer twenty-three Rak'ahs in the end of the month, we should do the same at the beginning. He also claimed that it is a Bid'ah to differentiate between Salah (Prayer) in the beginning and the end of the night in the last ten days, as we offer ten short Rak'ahs in the beginning of the night and call them Tarawih, and ten long Rak'ahs at the end of the night and call them Qiyam-ul-Layl (optional Night Prayer). Please advise, may Allah benefit people by your knowledge and raise your rank.

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A: Tarawih Prayer offered in Ramadan is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) performed by the Prophet (peace be upon him) who led his Sahabah (Companions) in offering it for many nights, and then he discontinued it lest that it should become obligatory on them. His Sahabah did it after his death (peace be upon him), and it is still offered to the present day. As for the number of its Rak'ahs, there is no fixed authentic number. Some people claim that it is twenty-three; others claim that it is thirty-six; others claim more; and others claim less. During the era of 'Umar the Sahabah used to offer twenty-three Rak'ahs in the Messenger's Mosque (peace be upon him). The Prophet (peace be upon him) never used to offer more than eleven or thirteen Rak'ahs, whether in Ramadan or at any other time. He (peace be upon him) did not fix a certain number of Rak'ahs for the people in Tarawih and Qiyam-ul-Layl; he (peace be upon him) used to exhort them to perform Qiyam-ul-Layl, especially in Ramadan, saying, ﴾Anyone who spends Laylat-ul-Qadr (the Night of Decree) in Qiyam, out of Iman (Faith) and Ihtisab (confident anticipation of Allah's Reward), will have their past sins forgiven.﴿ He (peace be upon him) did not fix a certain number of Rak'ahs. This depends on the way a person offers Salah (Prayer); those who offer long Rak'ahs can offer a small number of Rak'ahs like what the Prophet (peace be upon him) used to do, while those who offer short Rak'ahs out of mercy on people can offer a large number of Rak'ahs like what the Sahabah used to do during the era of 'Umar. There is nothing wrong in increasing the number of Rak'ahs in the last ten days of Ramadan in comparison to the first twenty days, and dividing them into two parts: one that is offered in the beginning of the night in the form of short Rak'ahs for Tarawih, and another that is offered in the end of the night in the form of long Rak'ahs for Tahajjud (optional late night Prayer). The Prophet (peace be upon him) used to exert himself more in worship during the last ten days of Ramadan than any other time. When the last ten days of Ramadan began, he (peace be upon him) used to gird himself for the purpose, stay up the night, devote himself to worship with abstention from conjugal intercourse, and wake his family up to seek to attain Laylat-ul-Qadr (the Night of Decree).

A person who forbids increasing the number of Rak'ahs at the end of the month than its beginning contradicts the guidance of the Prophet (peace be upon him) and the Salaf (righteous predecessors). We should follow the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs and urge the people to follow it, not spread claims that decrease their interest in devoting themselves to worship in Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14420

Q: There is a Masjid (mosque) in our village where the Friday Prayer is offered every Friday and all the people gather in this masjid to offer the Friday Prayer there. In the month of Ramadan, most people gather to offer the Tarawih Prayer. During the last ten days of Ramadan, some people perform I`tikaf (seclusion for worship in a Masjid) whereas others offer the Tarawih Prayer and insist that the Imam offers the Witr with them although he offers I`tikaf with the others. They take as evidence what happens in the Holy Masjid in Makkah where people perform the Witr Prayer twice, early and late at night. As we know, Salat-ul-Layl (optional Prayer at night) is performed as two Rak`ahs following two Rak`ahs, etc. and then finished with one Rak`ah of Witr.

We would be grateful if your Eminence can show us in detail how to perform the Witr for a person who does not want to perform `Itikaf, as there is much argument about this point and you are the only reference whom we can consult regarding what Muslims differ on.

A: It is legally prescribed that those who offer the Tarawih Prayer should perform the Witr Prayer only once at the end of their prayers. It is not permissible for a person to perform the Witr Prayer twice on the same night, as it was authentically reported that the Prophet (may peace be upon him) said: ((There are) no two Witrs (to be offered) during one night) If the Imam offers the Witr Prayer with some people in the first part of the night, he should not offer the Witr Prayer a second time.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18364

Q 1: There are some Imams who recite in the tarawih Prayer some long or medium sized Surahs after Surah Al-Fatihah in the first Rak`ah, whereas they recite Surah Al-Ikhlas after Surah Al-Fatihah in the second Rak`ah. They do so with no change during all the nights of Ramadan. Is such a practice permissible? It is worth mentioning that after every four Rak`ahs of the Tarawih Prayer they recite some group supplications such as, "Oh Allah! You are a Forgiver Who loves forgiveness, so forgive us." What is the opinion of Your Eminence on such a practice?

A: In the Tarawih Prayer it is better for the Imam to recite the whole Qur'an by beginning recitation from the first Surah of the Qur'an on the first night

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and continue recitation during the nights of Ramadan and then finish recitation of the Holy Qur'an on the last night of Ramadan as done by the Prophet's Companions (may Allah be pleased with them). However, it is permissible for the Imam to recite some parts of the Holy Qur'an during all the nights of Ramadan, but he should not recite some particular Surahs every night. Also, it is not permissible to recite group supplications after every four Rak`ahs of the Tarawih Prayer, as such a practice is a Bid`ah (an innovation in religion) on which there is no evidence from the Holy Qur'an or the Prophetic Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19650

Q: During the month of Ramadan, some performers of Prayer reprimand us for the recitation of one Ayah (Qur'anic verse) or two Ayahs only in each Rak`ah. We may recite from Ayah no. 1 to Ayah no. 13 of Surah Al-Baqarah in four Rak`ahs and sometimes in six Rak`ahs. Is such practice permissible? May Allah safeguard you and guide you to the right path!

A: With regard to Qiyam-ul-Layl (standing for optional Prayer at night), it was reported that the Prophet (peace be upon him) would prolong the Prayer including the recitation. Moreover, there are many Prophetic Hadiths on this point. When Abu Salamah (may Allah be pleased with him) asked `Aishah (may Allah be pleased with her) about the prayer of Allah's Messenger during the month of Ramadan, she said, ("Allah's Messenger never exceeded eleven Rak`ahs in Ramadan or in other months; he used to offer four Rak`ahs -- do not ask me about their beauty and length,

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then four Rak`ahs, do not ask me about their beauty and length, and then three Rak`ahs.") (Related by Al-Bukhari and Muslim). Also, it was authentically reported that the Prophet's Companions (may Allah be pleased with them), who were gathered by `Umar (may Allah be pleased with him) to perform the Tarawih Prayer as a congregational prayer, would prolong recitation to the point that they would lean over their sticks to bear standing for prayer. Thus, it is legally prescribed that during the Tarawih Prayer the Imam should prolong recitation to the extent that the Prayer does not become burdensome for the performers of Salah; otherwise he should recite some few Ayahs of the Holy Qur'an in each Rak`ah. As for the practice of reciting one Ayah or two Ayahs of the Qur'an in each Rak`ah, it is better to abandon such practice, as it leads the performers of Prayer not to listen to as many parts of the Holy Qur'an and deprives them of the reward of listening to the Holy Qur'an. The Imams should fear Allah (Exalted be He) as regards the Prayer. Moreover, they ought to give advice to the people being led in the Prayers and interest them in the Prayer with long recitation to get the best reward, as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third and fourth questions of Fatwa no. 16396

Q 3: During the month of Ramadan, we offer the Tarawih Prayers as twenty Rak`ahs in which we recite from Surah Al-Takathur to Surah Tabbat in ten Rak`ahs and Surah Al-Ikhlas in the other ten Rak`ahs during the first half of Ramadan, whereas we recite the same Surahs

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but we recite Surah Al-Qadr instead of Surah Al-Ikhlas in the same way mentioned above during the second half of Ramadan. What is the ruling on such a practice?

A: As detailed in the Prophetic Sunnah, the Tarawih Prayer is performed as a congregational prayer in the Masjid (mosque) in tranquility and reverence on standing, bowing and prostrating. Moreover, it is a blessed occasion for reciting and listening to the Holy Qur'an. As for what you have mentioned, the practice of reciting one or more of the short Mufassal Surahs (the last 65-70 chapters of the Qur'an) during the tarawih prayer has not been reported from the Salaf (righteous predecessors) who are better to follow their guidance. In addition, it is better for us to do what realizes the purpose of such optional prayer as fixed by the Shari`ah (Islamic Law).

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Q 4: There is a Masjid (mosque) next to our house, where the Imam, who is not a memorizer of the Holy Qur'an, recites from a copy of the Qur'an in the Tarawih Prayers. It is worth mentioning that he moves a lot while opening and turning the pages of the copy of the Holy Qur'an. What is your opinion on such a practice?

A: reciting from a copy of the Qur'an in the Tarawih Prayers is permissible if the Imam is not a memorizer of the Holy Qur'an, as it was authentically reported that some of the Salaf (Righteous predecessors) would do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19176

Q 2: Is it permissible for the Imam to recite half a part of the Holy Qur'an from a copy of the Qur'an in the Tarawih Prayer and after finishing the Tarawih Prayer

recite the second half of the part from a copy of the Qur'an and people listen to him while they all are sitting together in the mosque? Give us the ruling on such a practice, may Allah bless you for it!

A: the Imam's recitation of the rest of a part of the Qur'an after offering the tarawih Prayer is a Bid`ah (an innovation in religion) and such a practice can not be a substitute for reciting that part of the Qur'an in the Tarawih Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20815

Q 2: If the Imam concludes reciting the whole Qur'an on the twenty-first or the twenty seventh night of Ramadan in the Tarawih Prayers, should he restart recitation from the beginning of the Qur'an, or should he recite from any part of the Holy Qur'an, or what should he do?

A: If the Imam concludes reciting the whole Qur'an during the month of Ramadan on the twentieth night or before or after it, he can restart another recitation from the beginning of the Holy Qur'an. Also, it is permissible for him to recite from any part or any Surah of the Holy Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 18426

Q 3: In one of the Masjids (mosques) we do not conclude reciting the whole Qur'an during the month of Ramadan in the Tarawih Prayers because the Imam deputizes some young people to lead people in the Tarawih Prayers. These young people, may Allah bless them, recite the Holy Qur'an slowly, a matter that leads us not to conclude reciting the entire Qur'an during the month of Ramadan in the Tarawih Prayers. Is it permissible for me to go to one of the neighboring masjids where I know that the Imam will conclude reciting the Holy Qur'an on a particular night, though I do not offer the Tarawih Prayers with this Imam except on the night when the recitation of the entire Qur'an is concluded?

A: It is desirable for a Muslim to supplicate to Allah upon finishing reciting the entire Qur'an in the tarawih Prayers. Also, it is desirable for a Muslim to attend the conclusion of reciting the whole Qur'an, as many of the Salaf (righteous predecessors) would do so. There is no sin in going to any Masjid to attend the conclusion of reciting the entire Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 21263

Q 2: When the Imam told those being led in Salah (Prayer) about the night on which he will recite the supplication of concluding reciting the whole Qur'an, they asked him how could he do so though he had not finished reciting the entire Qur'an neither in the Tarawih Prayers nor in Salat-ul-Layl (optional prayer at night), but he replied that he recited the Qur'an in the Tarawih Prayer and in Salat-ul-Layl and outside Prayer to conclude reciting the whole Qur'an. He assured them and told them that he was very intent on finishing reciting the whole Qur'an during the month of Ramadan. is it permissible for the performers of Salah

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to continue reciting the Qur'an outside the Prayer to conclude reciting the entire Qur'an during the month of Ramadan ?

A: Such a practice was neither an act of the Prophet (peace be upon him) nor of the Salaf (righteous predecessors). It is better to follow in the footsteps of the Salaf. It is worth mentioning that all acts of worship are based on Tawqif (a religious text and not personal opinion), so no Ijtihad (juristic effort to infer expert legal rulings) or Qiyas (analogy) should be adopted in such cases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21787

Q 2: In some Masjids (mosques) there are some people who give a feast for the performers of Salah (Prayer) after concluding reciting the whole Qur'an in the Tarawih Prayers. What is the ruling on such feasts and attending them?

A: There is no evidence from the Prophetic Sunnah on the practice of giving a feast on such an occasion, so it is better for Muslims not to do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

First question of Fatwa no. 19159

Q 1: We are a group of police officers that work in Al-Sabikhah police station. We are only four people in the shift.

We perform Tarawih (special supererogatory night Prayer in Ramadan) in a separate congregation at our place. Though we hear Salah (Prayer) held by neighboring Masjids (mosques) that are about 1500 meters far from our police station, we can not pray with them lest any car accident should happen and it is our job to deal with such matters. Is our Salah valid? Provide us with your beneficial answer please! May Allah reward you the best!

A: It is permissible that you perform Tarawih in a separate congregation at your work place as doing so enables you to combine between looking after your work and offering the concerned `Ibadah (worship).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18344

Q 2: All praise be to Allah that I offer the Tarawih Prayers behind the Imam, but it is my habit that I offer the Witr Prayer before I go to bed even while traveling. i offer all the Rak`ahs (units) of Prayer behind the imam except for the Witr Prayer which i offer before sleeping. Which was better according to the Salaf (righteous predecessors); offering all the Rak`ahs of the Tarawih Prayers and the Witr Prayer including the supplication behind the Imam or offering the Rak`ahs of the Tarawih Prayers behind the Imam and offering the Witr Prayer alone before sleeping? If offering the Tarawih Prayers until supplication is better, how can I offer some optional prayers before sleeping? Should I offer Shaf` Prayer? Or Should I offer Witr Prayer? Or is there no Prayer to be performed after offering the Witr Prayer behind the Imam?

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A: It is better to offer the Tarawih Prayers and the Witr Prayer behind the Imam, as the Prophet (peace be upon him) said: (If a man prays with an imam until he leaves, he is reckoned as having spent a whole night in prayer.) If you want to offer some optional prayers at night before sleeping, you can offer whatever prayers you want, but you should not offer the Witr Prayer again as you have already offered it behind the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17580

Q 2: A person missed the first Rak`ah (unit of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) performed in congregation. Should he make Taslim (salutation of peace ending the Prayer) following the Imam or make up for the missed Rak`ah?

A: If a person misses one Rak`ah of Tarawih performed in congregation, he should make up for it after the Imam makes Taslim.

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The second question of Fatwa no. 15863

Q 2: I am a senior student in one of the Egyptian universities. Usually students are overburdened with studies during Ramadan, since the final exams are immediately after that month.

We have lots of studying to do during Ramadan and this deprives us from doing as much good deeds as we can, as we are commanded to. We wish to always recite the Qur'an and finish a Khatmah (one complete reading of the whole Qur'an) during the Tarawih (special supererogatory night Prayer in Ramadan). However, we pray in a nearby Masjid (mosque) where the Imam (the one who leads congregational Prayer) recites short Ayahs (Qur'anic verses) and finishes prayer early. Deep inside, I wish the Imam could complete the recitation of the whole Qur'an during the Tarawih like in other Masjids, yet, again, there is not much time to study. Please answer me and may Allah benefit you! Will I bear a sin for that? Note that I offer the Five Obligatory Daily Prayers at their due times and fast perfectly.

A: Tarawih Prayer is a stressed Sunnah (supererogatory act of worship following the example of the Prophet) and it is necessary to feel calm and tranquil while performing its recitation, standing, bowing, prostration and the rest of its Rukn (integral parts). It is not Wajib (obligatory) to complete one reading of the whole Qur'an during Tarawih.

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The second question of Fatwa no. 14291

Q 2: My brother is the Imam of a small mosque in our district. In the city where we live there are big mosques where I offer some obligatory prayers and Tarawih Prayers in one of the big mosques because the Imam of the big mosque has a nice voice and is a memorizer of the whole Qur'an. In addition, there are large numbers of people who offer their Prayers in this mosque, but

the problem is that my brother got angry with me and told me that I, as well as my brothers, should offer Prayer behind him. He told our mother about what happened and she also got angry with us. She told us to offer Prayer behind our brother. Give us the ruling on such a practice, may Allah increase you in knowledge!

A: It is permissible for a person to offer Prayer in any mosque, especially when the Imam has a nice voice that helps people feel submissive in the Prayers. In addition, your brother should not oblige you to offer Prayer behind him.

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The second question of Fatwa no. 18638

Q 2: During the month of Ramadan, many mosques organize group Tahajjud (optional late night Prayer) between the first Adhan (call to Prayer) and the second Adhan of the Fajr (Dawn) Prayer. This makes us have Suhur (pre-dawn meal before the Fast) earlier for realizing such Prayer. Is such a practice an act done by the Prophet (peace be upon him)? Is such prayer which we offer as congregational between the two Adhan regarded as a Bid`ah (an innovation in religion)?

A: offering Tahhajud in Ramadan is a good practice which was done by the Prophet (peace be upon him), who would offer extended optional late night Prayer during the last ten nights of Ramadan and do acts of worship which he would not do on other nights of the year. However, it is prescribed for the Imam to finish the Tahhajud Prayer some time before the Fajr Prayer to allow people to have Suhur, as delaying Suhur is an act done by the Prophet (peace be upon him)

and the Companions (may Allah be pleased with them).

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The fifth question of Fatwa no. 20903

Q 5: In our village and after offering four Rak`ahs of Tarawih Prayer, the Imam recites Surah Al-Ikhlas three times and orders people to recite them; is such a practice permissible?

A: reciting the Surah of Al-Ikhlas after offering four rak`ahs of Tarawih Prayer and repeating it three times is a Bid`ah (an innovation in religion) that has no origin in the Purified Shar` (Law). The Prophet (peace be upon him) said: "Whoever introduces a new practice to our religion, would be rejected."

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Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 17249

Q: We are Arab students studying in America, and there are some Islamic centers and mosques where we offer the Five Obligatory Prayers and other supererogatory prayers such as the Tarawih Prayers.

(Part No. 6; Page No. 96)

My question is: When we offer the Tarawih Prayers behind some Pakistani Imams, they offer it as twenty three Rak`ahs. They offer such a Prayer as pairs of Rak`ahs. after finishing the twentieth Rak`ah, they make the Qunut supplications while sitting. After finishing supplication, they stand to offer the Witr Prayer as three Rak`ahs like the Maghrib (Sunset) Prayer, but they add one Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") after rising from bowing and before prostration so as to make it different from the Maghrib Prayer. Is such a Prayer valid in such a way? Is it offered in this way by the followers of the Hanafi School of Fiqh? Or is it a Bid`ah (an innovation in religion)? Is it permissible for us to offer the Tarawih Prayers behind those people? Or is it better to offer the Tarawih Prayers as it is legally prescribed in our mosque? It is worth mentioning that this way of offering the Tarawih Prayers is adopted by some Islamic centers in America without having the ruling on the way of offering the Tarawih Prayers. We would be grateful if you could give us the ruling on this question, may Allah bless you for it!

A: Making supplications after finishing the twentieth Rak`ah is a Bid`ah. Moreover, offering the three Rak`ahs of Witr as the Maghrib Prayer is not Islamically acceptable. This is because the Prophet (peace be upon him) forbade offering the three Rak`ahs of Witr as the Maghrib Prayer, but a Muslim can perform them without sitting for Tashahhud in the second Rak`ah, as Allah's Messenger sometimes did so. In addition, adding one Takbirah after rising from bowing

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in the third Rak`ah of the Witr Prayer is a Bid`ah (innovation in religion). If they don't respond to your advice, it is permissible for you to offer the Tarawih Prayers independently in your mosque as eleven or thirteen Rak`ahs, as this is the best way to offer the Tarawih Prayers, as the Prophet (peace be upon him) did so. Whoever offers the Tarawih Prayers as twenty three Rak`ahs or more, is not sinful, as the Prophet (peace be upon him) said: (The (optional) Salah during the night should consist of pairs of rak`ahs, but if one of you fears morning is near, he should pray one rak`ah, which will make his Salah an odd number for him.) (Related by Al-Bukhari and Imam Muslim). The Prophet (peace be upon him) did not specify a particular number for the Tarawih Prayers.

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Fatwa no. 19807

Q: In some neighboring villages and in the village where I live, it is the custom of people in the month of Ramadan that immediately after finishing the `Isha' (Evening) Prayer, the Mu'adhin (caller to Prayer) calls people to the tarawih Prayers saying, "Oh nation of Fasting and Optional Prayer! Oh nation of the best of all creatures! Oh nation of the All-knowing King! Stand for the tarawih Prayer, may Allah reward you!" We then offer a pair of Rak`ahs after which the Mu'adhin repeats the same call as mentioned above. After that, we offer another pair of Rak`ahs after which the Mu'adhin repeats the same call. We do the same practice till the Tarawih Prayers are concluded. As for my question, is it permissible for me to offer Prayer with those people? Please note that there are no other mosques in our village. If it is not permissible for me to offer Prayer with them, does this apply to the Obligatory Prayers and the Tarawih Prayers or the Tarawih Prayers only? If it is not permissible for me to offer the Tarawih Prayers with them, can I offer such Prayers

with my family at home? I would be grateful if Your Eminence could give me the ruling on the question, may Allah safeguard you and guide you to the right path!

A: Such a call after each pair of Rak`ahs in the Tarawih Prayers is a Bid`ah which a Muslim is not permitted to do, as the Prophet (peace be upon him) said: ﴾Avoid novelties (in religion), for every novelty is an innovation, and every innovation leads to misguidance.﴿ Also, he (peace be upon him) said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ Thus, you have to forbid people from doing such a practice. If they don't respond to your advice, you have to inform the authority responsible for mosques to prevent such practices and dismiss whoever does not respond to their command and substitute whoever acts upon the Prophetic Sunnah and shun all forms of innovations in religion for such wrong people. If they don't give up such a practice, you should not offer the Tarawih Prayers with them for the wrong practice they do and which you are unable to remove. With regards to the Obligatory Prayers, you can offer them with these people as the wrong practice is done in the Tarawih Prayers only. There is no sin in offering the Tarawih Prayers with your family at home. May Allah bless you for it!

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Salat-ul-Layl

The first question of Fatwa no. 20398

Q 1: On standing for late night optional prayers, is it desirable to begin with a short pair of Rak`ahs?

A: As stated in the Prophetic Sunnah, it is desirable for a Muslim, if he offers the late night optional prayers on his own, to begin them with two short Rak`ahs, acting upon the Sunnah of our Prophet (may peace be upon him).

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The first question of Fatwa no. 20269

Q 1: are the night Salahs (prayers) performed as Salahs recited out loud or as Salahs with sub-vocal recitation? How many Rak`ahs are they? What are the supplications recited in such Salahs? What is the best time to offer such Salahs?

A: The night prayer is fundamentally offered as prayer recited out loud. It is desirable for a person who wants to offer optional prayer to offer it as a prayer recited out loud unless such loud recitation harms others. If any person is harmed by loud recitation; for example, another person offering Prayer next to him, etc., he has to recite with a low voice. The number of Rak`ahs of optional prayer is not specified, as one can offer however many Rak`ahs he likes. This is because it was authentically reported that the Prophet (peace be upon him) said: ﴾The night prayer is offered as two Rak`ahs followed by two Rak`ahs and so on, and if anyone is afraid of the approaching of the Fajr Prayer he should pray one Rak`ah

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and this will be a Witr for all the Rak`ahs which he has prayed before.﴿ (Related by Al-Bukhari and Muslim from Ibn `Umar (may Allah be pleased with both of them)). Also, it was authentically reported about the Prophet (peace be upon him) from the Hadith reported by `Aishah (may Allah be pleased with her) that she said: ﴾Allah's Messenger (peace be upon him) used to offer ten Rak`ahs (at night), saluting after every two Rak`ahs and then observing the Witr with a single Rak`ah.﴿ (Related by Al-Bukhari and Muslim). This is what was often done by the Prophet (peace be upon him). Moreover, it was authentically reported that the Prophet (peace be upon him) sometimes offered more than the number mentioned above and sometimes less than it, but he did not offer more than thirteen Rak`ahs. However, he did not say a specific number of Rak`ahs to be performed in the night prayer. as for the time of night prayer, it is the whole night, as one can offer the night prayer at any time of the night. The night ends with the rising of the real dawn. On the other hand, the time of the Witr Prayer is due only after a Muslim offers the `Isha' (evening) Prayer. Its time lasts till the rising of the real dawn. As for the Tahajjud and the Witr Prayers, they are better to be performed in the third part of the night if possible. If a person fears missing such Prayers due to sleep or any other reason, he can offer whatever Rak`ahs of optional prayer he likes and then offer the Witr Prayer in the first half of the night before going to sleep. Also, he can make whatever supplications he likes while prostrating himself to Allah, asking Allah for the best in the life of this world and in the Hereafter. A Muslim has to be humble and persistent while making supplications so that Allah may accept his Prayers and respond to his supplications.

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The second question of Fatwa no. 15619

Q 2: Is it necessary to offer a specific number of Rak`ahs (units of Prayer) for Qiyam-ul-Layl (standing for optional Prayer at night)

(Part No. 6; Page No. 101)

every night or is it done according to one's ability?

A: It is prescribed for a Muslim to offer eleven Rak`ahs on standing for optional night Salah (Prayer), as this was the number mostly observed by the Prophet (peace be upon him). It was authentically reported that `Aishah (may Allah be pleased with her) said: (The Messenger of Allah (peace be upon him) did not observe more than eleven Rak`ahs (of optional night Salah), be it in Ramadan or any other month.) Also, it is permissible for a person to offer as much supererogatory Rak`ahs during the night as they like, because when the Prophet (peace be upon him) was asked about night Salah, he said: ((Optional) Night Salah is two Rak'ahs (units of Prayer) followed by two Rak'ahs (and so on), and when one of you fears the break of dawn (Fajr Prayer), let them offer a single Rak'ah to make the Salah they have offered Witr (Prayer with an odd number of units).) The Messenger of Allah (peace be upon him) also said: (The most excellent Salah after the prescribed ones is Salah during the night.) The night Salah is to be concluded with Witr (Prayer with an odd number of units) by praying a single Rak`ah.

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The second question of Fatwa no. 20683

Q 2: Is it a Sunnah (an act reported from the Prophet) to keep up offering Qiyam-ul-Layl (standing for optional Prayer at night) in congregation with my wife at home?

A: It is not permissible to keep up offering a supererogatory Salah (Prayer) in congregation, except for the Tarawih (special supererogatory night Prayer in Ramadan).

For other supererogatory Salah, it is permissible to offer them in congregation sometimes but not all the times.

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Fatwa no. 20074

Q: We are a group of young ladies. One of us suggested that we single out certain days for Qiyam-ul-Layl (standing for optional Prayer at night) and other good deeds such as visiting the sick and fasting. The one who neglects these deeds has to pay a sum of money. Some of us accepted the idea and others did not accept until they ask the reliable scholars about this act. Please tell your opinion on this act.

A: You should neither gather nor single out certain days for offering Qiyam-ul-Layl except in Ramadan. Muslims are allowed to offer Qiyam-ul-Layl at their home as much as they can. The Prophet (peace be upon him) said, (The Salah a man offers in his house is more excellent than any other Salah performed in the Masjid except for the obligatory one.) Imposing a fine on a person who fails to attend this gathering is illicit, as it entails eating up money unjustly and this gathering is not Islamically acceptable.

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The second question of Fatwa no. 19444

Q 2: Is it permissible for the husband to offer qiyam-ul-Layl (standing for optional Prayer at night) with his wife standing beside him even though he is not leading her in Salah (Prayer)?

A: Offering Tahajjud (optional late night Prayer) in other than Ramadan is not permissible in congregation continuously; rather, each person has to offer it individually. However, it is permissible for your wife to offer Salah beside you as long as you do not lead her in Salah and she does not follow you. Also, there is no harm for her to offer Tahajjud with you in other than Ramadan occasionally but not continuously; because Ibn `Abbas (may Allah be pleased with them) offered optional night Salah with the Prophet (peace be upon him) and so did Abu Al-Darda' who offered Salah with Salman (may Allah be pleased with them). Your wife should stand behind you when you lead her in Salah.

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The fifth question of Fatwa no. 20834

Q 5: which Surahs (Qur'anic chapters) should be recited during Night Salah (Prayer)? What is the best time for offering this Salah?

A: There are no specific Surahs that should be recited when performing Night Salah; you can recite whatever you can from the Qur'an. As for its time, if the meant Salah is Salat-ul-Tahajud (optional late night Prayer) and Witr (Prayer with an odd number of units), their time starts after offering the 'Isha' (Night) Prayer and its accompanying Sunnah Ratibah (supererogatory Prayer performed on a regular basis) until the break of the "second dawn" (true dawn).

(Part No. 6; Page No. 104)

It is worthy to note that performing Salat-ul-Tahajud and Witr in the last third of the night is preferable, if this is possible; but if you fear that you may not be able to wake up at the end of the night, you may offer what you can of voluntary Salah and then perform Witr at the first third of the night.

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The second and the third questions of Fatwa no. 14872

Q 2: What is the ruling on performing Salat-ul-Tahajjud (optional late night prayer) while I am on guard duty? It is worth mentioning that I can offer it easily and without problem; am I sinful in this?

A: It is permissible for those who are on guard duty to offer the Nafilah (supererogatory Prayer) at the place they are guarding, if doing so does not affect their obligations to their work of guarding.

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Q 3: What is the ruling on reciting short Surahs (Qur'anic chapters) in Tahajjud (optional late night Prayer), such as Surah Al-Nas or other short Surahs? May Allah reward you with the best for serving Muslims and Islam.

A: It is permissible for the person who offers Tahajjud or other supererogatory Prayer to recite any Surah after Al-Fatihah even if it is a short Surah. However, the longer Surahs the person recites, the better and more rewarding their Salah will be, except when offering the supererogatory Prayer before the Fajr (Dawn) Prayer which should be brief.

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The second question of Fatwa no. 15528

Q 2: In our neighborhood there is a sign in the Masjid (mosque) informing the people that Qiyam-ul-Layl (standing for optional Prayer at night) will be performed on a certain day and at a fixed time of the week. Is this act permissible? Kindly answer with supporting proof.

A: Qiyam-ul-Layl is only performed in congregation in Ramadan as was reported in the Sunnah (whatever is reported from the Prophet). In other than Ramadan, it is to be performed individually. However, if such optional night Prayer is sometimes offered collectively without singling out a certain night or placing a sign to inform the people about it, there is no harm in doing that. This is because the Prophet (peace be upon him) occasionally did that with some of his Sahabah (Companions of the Prophet). As for dedicating a certain night to perform Qiyam-ul-Layl in congregation and announcing that through a sign, this is a Bid`ah (innovation in religion) which should be forbidden.

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(Part No. 6; Page No. 106)

The fourth question of Fatwa no. 19659

Q 4: First, when I offer Salah (Prayer), I frequently forget to raise my hands to the level of my shoulders before and after Ruku` (bowing). What should I do?

Second, if a Muslim offers Qiyam-ul-Layl (standing for optional Prayer at night), does it become obligatory to perform it every night, even if they are tired, sleepy, or in a state of Janabah (major ceremonial impurity related to seminal discharge) and cannot perform Ghusl (bath following major ceremonial impurity)? Please advise, may Allah reward you!

A: First, if a person forgets a Sunnah (supererogatory act of worship following the example of the Prophet) of Salah, there is no harm on them and their Salah is valid.

Second, Qiyam-ul-Layl is a stressed Sunnah. The Prophet (peace be upon him) never left it, whether he was at home or traveling, whether he was sick or healthy. However, if a person misses Qiyam-ul-Layl because of sleep, sickness or forgetfulness, it is permissible to make up for the Witr (Prayer with an odd number of units) the next morning by performing two Rak`ahs (units of Prayer) at the time between sunrise and noon. It is related from `Aishah (may Allah be pleased with her) that ("When the Messenger of Allah (peace be upon him) missed the Witr due to sleep or pain, he used to offer twelve Rak`ahs during the daytime.") (Related by Muslim in his Sahih (authentic) Book of Hadith) He (peace be upon him) usually offered eleven Rak`ahs in pairs, and then offered one Rak`ah as Witr.

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The second question of Fatwa no. 20791

Q 2: Allah's Messenger (peace be upon him) said: (allah is most close to His Servant when offering Salah at the last part of the night, so if you can be one of those who offer Salah at such a time, you should.) **What is the exact time of the last part of the night? Is it true that it is two hours before dawn?**

A: The Hadith was related by Al-Tirmidhy in his book "Sunan Al-Tirmidhy," and he said, "This Hadith is a Sahih (authentic), Hasan Gharib (a good Hadith that is strange to come from this chain of narration) from this narration." The time meant in the Hadith is as mentioned in the Hadith, that is, the period of the last part of the night.

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The first question of Fatwa no. 19886

Q 1: is the hour that precedes the Fajr (Dawn) Prayer considered as part of the last third of the night?

(Part No. 6; Page No. 108)

A: The hour that precedes the second Fajr (true dawn), which consists of 60 minutes, is part of the last third of the night and is considered to be the last hour of the last third of the night. This is because the night begins from the sunset and lasts until the emergence of the second Fajr. It is authentically reported that Allah (Glorified and Exalted be He) descends to the worldly heaven in the last third of the night. It was related by Al-Bukhari in his "Sahih (Book of Authentic Hadith)", vol. 2, p. 47, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Our Lord, Blessed and Exalted is He, descends every night to the heaven of the world, when only the last third of the night remains and says, 'Who will supplicate Me that I may respond to him; who will ask Me that I may give him; who will beg My forgiveness that I may forgive him?'") Every Muslim and Muslimah is free to benefit from the blessed times and the times when supplications are answered, to supply themselves with good righteous deeds and supplicate for whatever they like from the matters of the Din (religion) or the Duniya (this world).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fourth question of Fatwa no. 19160

Q 4: While performing Qiyam-ul-Layl (standing for optional Prayer at night), is it permissible to recite the Qur'an in Salah (Prayer) from the Mus-haf (Arabic Qur'an)? There are some who say that reciting the Qur'an from the Mus-haf prohibits complete submissiveness in Salah.

A: It is permissible to recite the Qur'an from the Mus-haf while performing optional Prayer at night or

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Tarawih (special supererogatory night Prayer in Ramadan) for those who have not memorized the Qur'an.

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The first question of Fatwa no. 19327

Q 1: You know that it is an act of Sunnah to perform two Adhans (call to Prayer) for Fajr (Dawn) Prayer. Is it permissible to offer Salah (Prayer) after the first Adhan?

A: It is desirable for those who hear the first Adhan of Fajr (Dawn) Prayer to offer supererogatory Salah as much as they can until the time of Fajr becomes due with the emerging of the second true dawn. After the second Adhan of Fajr is performed, there is no Salah to be offered except the two supererogatory Rak'ahs of Fajr (Dawn) Prayer. It is narrated by `Abdullah ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (When dawn sets in, no prayer is valid except the two (supererogatory) Rak`ahs of Fajr.) Related by Imam Ahmad in his Musnad, Abu Dawud, Al-Tirmidhy and others. Al-Tirmidhy said: "This is agreed upon by scholars."

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Al-Sunan Al-Rawatib

The first question of Fatwa no. 16805

Q1: What are the prayers that are offered after obligatory prayers especially after Jumu`ah (Friday) Prayer?

A: The prayers to be offered after obligatory prayer are called al-Sunan al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), that is, four Rak`ahs (unit of Prayer) before Zhuhr (Noon) Prayer and two Rak`ahs after Zuhr, two Rak`ahs after Maghrib (Sunset) Prayer and two Rak`ahs after `Isha' (Night) Prayer and two Rak`ahs before Fajr (Dawn) Prayer. It is reported from Ibn `Umar (may Allah be pleased with them both) that he said, ("I memorized (a tradition) from the Messenger of Allah (peace be upon him) two Rak`ahs before Zhuhr and two after it; two Rak`ahs after Maghrib, and two Rak`ahs after 'Isha', and two Rak`ahs before Fajr.") (Related by Al-Bukhari and Muslim) It is also reported from `Aishah (may Allah be pleased with her) that she said, ("The Messenger of Allah (peace be upon him) never missed offering four (Rak`ahs) before the Zhuhr Prayer.") (Related by Al-Bukhari in his Sahih) As for Jumu`ah Prayer, there is no supererogatory prayer before it, yet it is desirable to voluntarily offer some Rak`ahs before it and recite Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. As for the supererogatory prayer offered after Friday Prayer, it is authentically reported from the Prophet (peace be upon him) that he stated, ("When any one amongst you observes prayer after Jumu`ah, let it be four Rak`ahs.") (Related by Muslim in his book Sahih) Also it is authentically reported that the Prophet (peace be upon him)

used to offer two Rak`ahs at home after Friday Prayer. (Agreed upon by Al-Bukhari and Muslim)

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The ninth question of Fatwa no. 21672

Q 9: When people get up to offer the supererogatory Salah (Prayer), many of them change the spot where they have offered the obligatory Salah in the Masjid (mosque). Does this have an origin in the Sunnah (whatever is reported from the Prophet)?

A: As far as we know, there is no Sahih (authentic) Hadith reported from the Prophet (peace be upon him) that indicates the desirability of changing place for offering supererogatory Salah. However, it is reported from Ibn `Umar and others of the Salaf (righteous predecessors) that they did so, and the matter is flexible.

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Fatwa no. 17534

Q: I perform all the Salah (Prayers) on their due times and in congregation, but after the obligatory Salah are over, I do not offer the Sunnah (supererogatory) Salah or the Witr (Prayer with an odd number of units). My father blames me for that and says that I have to offer the Sunnah Salah and the Witr, because they are obligatory. I tell him that these Salah are Nafilah (supererogatory) and the one who offers them will be rewarded and the one who neglects them will not be punished. is it obligatory for me to offer the Sunnah Salah and Witr? What is the ruling if i do not?

A: The Sunnah Salah which are offered before or after obligatory Salah are known as Sunan Ratibah (supererogatory acts that were stressed and regularly performed by the Prophet) and they are stressed Sunan that should be maintained regularly. They are two or four Rak`ahs (units of Prayer) before the Zhuhr (Noon) Prayer and two after it, two Rak`ahs after the Maghrib (Sunset) Prayer, two Rak`ahs after the `Isha' (Night) Prayer, and two Rak`ahs before the Fajr (Dawn) Prayer. Likewise, Witr (Prayer with an odd number of units) is a stressed Sunnah which should not be neglected and you have to regularly observe it, seeking the reward from Allah (Glorified be He) and following the example of the Prophet (peace be upon him) in observing it. However, they are not obligatory and there is no blame on whoever does not observe them.

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Fatwa no. 13736

Q: Is it permissible to perform the Sunnah Qabliyyah (supererogatory prayer performed before an obligatory prayer) before Adhan (call to prayer) is called out? One example is the Sunnah Qabliyyah of Zhuhr (Noon) Prayer.

A: The Sunnah Qabliyyah of Zhuhr Prayer should be performed when the time of the Prayer begins. When repeating the word of the Adhan coincides with offering the Sunnah, you should repeat the word of Adhan first, then

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perform the Sunnah to achieve the two benefits.

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The second question of Fatwa no. 18514

Q 2: If one offers Salah and did not offer the supererogatory Salah after it, is the Salah he offered regarded as complete or incomplete? It should be taken into consideration that I may not perform the supererogatory Salah after the obligatory prayer. Please answer us, may Allah reward you!

A: The supererogatory Salah that is offered before or after the obligatory Salah is not obligatory, and if one does not offer it, his Salah is valid. However, offering the supererogatory Salah that is performed with obligatory Salah is much better as well as it being a confirmed Sunnah that should not be neglected. On the Day of Judgment, the supererogatory Salah will complete the obligatory Salah if there are shortcomings in it, and it is the custom of work performed by a human being to be incomplete.

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The sixth and seventh questions of Fatwa no. 13842

Q 6 and 7: What are the supererogatory prayers that are permissible for me to offer, if I am in training at a place that is as far as the distance which is permissible to shorten Salah (Prayer)? What are the supererogatory prayers that a traveler is exempted from?

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Is it permissible for me to offer Qiyam-ul-Layl (standing for optional Prayer at night) when I have free time during training, as some say that since I shorten Salah, I do not have to offer Qiyam-ul-Layl?

A: if one is traveling a distance over which it is permissible to shorten Salah, one should limit oneself to offering obligatory Salah and leave off supererogatory Prayers. It is authentically reported from Ibn `Umar (may Allah be pleased with them both) that he said, ("I accompanied the Prophet (peace be upon him) in travel and did not see him offering Subhah (supererogatory Salah) and Allah Glory be to Him, says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow)) The meaning of Subhah is Nafilah (supererogatory) Prayer. As for the two Rak`ah (unit of Prayer) before Fajr (Dawn) Prayer and Witr (Prayer with an odd number of units), one should offer them in travel or residence, according to the Hadith that is authentically reported from `Aishah (may Allah be pleased with her) who said, ("The Prophet (peace be upon him) offered the 'Isha' (Night) prayer (and then got up at the Tahajjud time) and offered eight Rak'ahs and then offered two Rak'ahs while sitting. He then offered two Rak'ahs in between the Adhan and Iqamah (of the Fajr prayer) and he never missed them.") Also it is authentically reported on the authority of `Abdullah ibn `Amir (that his father told him that "the Prophet (peace be upon him) prayed Subhah at night on the back of his mount on a journey, facing whatever direction it took.")

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The second question of Fatwa no. 20930

Q 2: What is the ruling on a woman who spent several years offering the obligatory Salah but did not offer Witr (Prayer with an odd number of units) and the supererogatory Salah?

A: Those who abandon supererogatory Salah and Witr will not be punished for it nor are they guilty, but they miss the abundant and great reward. A person should be keen on offering the supererogatory acts of worship and Witr, as the Prophet (peace be upon him) did, especially Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which are performed before and after Salah. It is reported that Al-Sunan Al-Rawatib complete the shortcomings of the obligatory Salah. Imam Ahmad, Abu Dawud, Ibn Majah, Al-Hakim and others related on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: ﴾The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. If it is perfect, that will be recorded perfect. If it is defective, Allah will say to His angels: See if there are optional prayers to his credit, to compensate the obligatory prayer by the optional prayer for My servant. The servant will be reckoned for Zakah in the same way. Then all the actions will be considered similarly.﴿ Moreover, observing the supererogatory Salah is a sign of good, a cause to draw near to Allah, by which Allah helps His servants and answers their supplications. Al-Bukhari and Imam Ahmad related on the authority of Abu Hurayrah

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(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Allah the Almighty has said: "Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it..."﴿ It is obligatory upon every Muslim to maintain offering Witr because the Prophet (peace be upon him) did not quit performing it in residence or travel.

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Fatwa no. 13936

Q: I know that if someone enters the Masjid (mosque) after the second Adhan (call to Prayer) of Fajr (Dawn Prayer), they are allowed to perform the Sunnah of Fajr only, not Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). My question is: Is there any evidence that offering Tahiyyat-ul-Masjid is not allowed in this case and offering the Sunnah of Fajr would suffice? It is noteworthy that there is enough time to offer both Prayers. Appreciate your making this point clear for me, may Allah guide you!

A: when the prescribed time of prayer begins and the person enters the Masjid, they have to perform the two-Rak`ah-Sunnah of Fajr with the intention of offering Tahiyyat-ul-Masjid together. The latter is incorporated into the Sunnah. On the other hand, when they perform the Sunnah at home and enter the Masjid, they need to

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offer Tahiyyat-ul-Masjid.

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Fatwa no. 14282

Q: If I neglect witr (Prayer with an odd number of units) and the two supererogatory Rak`ahs (units of Prayer) of Fajr (Dawn) Prayer, do I incur sin? Please advise in this regard. May Allah reward you!

A: Witr as well as the two supererogatory Rak`ahs of Fajr Prayer are acts of stressed Sunnah. The Prophet (peace be upon him) never neglected them whether he was traveling or not. Therefore, it is incumbent upon the Muslim to regularly observe them, as it was related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) never cared to adhere to any of the supererogatory Salah (Prayer) more than his care to observe the two Rak`ahs of the Dawn Prayer.) It was also related by Muslim on the authority of `Aishah that the Prophet (peace be upon him) said: (The two Rak`ahs at the Fajr are better than this world and what it contains.) Furthermore, it was authentically reported that he (peace be upon him) said: (If anyone is afraid that they may not get up in the last part of the night, they should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, they should observe Witr at the end of the night, for Salah at the end of the night is witnessed (by the angels) and that is preferable.) It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said:

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(The most beloved Salah to the Prophet (peace be upon him) was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet (peace be upon him) offered a (supererogatory) Salah he used to offer it regularly.) In the light of the foregoing, Muslims should regularly observe these two supererogatory Salah, and if it happens that on a certain day they are unable to observe them due to oversleeping, working, or having some other excuse, they are not considered to have incurred a sin.

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Fatwa no. 16571

Q: When I enter the Masjid (mosque) to offer Fajr (Dawn) Prayer, I intend to offer four Rak`ahs (units of prayer); two of them as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the other are the supererogatory Salah (Prayer) of Fajr (Dawn) Prayer. If Iqamah (call to start prayer) is pronounced while I did not offer except two Rak`ahs before Iqamah, I would offer two Rak`ahs of the supererogatory Salah of Fajr after offering Fajr taking into account that the two Rak`ahs I offered were Tahiyyat-ul-Masjid. Some people said to me that

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the two Rak`ahs of the supererogatory Salah of Fajr suffice for Tahiyyat-ul-Masjid but I did not stop offering it. Please, elaborate on this. May Allah reward you with the best!

A: if a Muslim enters the Masjid after Adhan (call to prayer) of Fajr (Dawn) Prayer, he should offer two Rak`ahs only which is the supererogatory Salah of Fajr. This Salah is one of the most confirmed optional Salah as related on the authority of `Aishah (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) was never more caring in offering any of the supererogatory prayers than the two Rak`ahs of Fajr.) Agreed upon by Al-Bukhari and Muslim. Moreover, Muslim narrated that the Prophet (peace be upon him) said: (The two Rak'ahs performed before Fajr (Dawn) Prayer are better than this world and what it contains.) These two Rak`ahs suffice for Tahiyyat-ul-Masjid as a kind of integration of the acts of worship. That is to say that offering a supererogatory Salah owing to entering a Masjid is integrated in offering a supererogatory Salah of Fajr (Dawn) Prayer which is required owing to the emerging of the time of Fajr. Therefore, if you enter the Masjid after the Adhan of Fajr, you should offer the two supererogatory Rak`ahs of Fajr and do not offer the two supererogatory Rak`ahs of Tahiyyat-ul-Masjid. However, if you offer the two supererogatory Rak`ahs of Fajr at home then you enter the Masjid before Iqamah is performed, it is desirable for you to offer Tahiyyat-ul-Masjid before Iqamah according to the soundest opinion of scholars.

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The first, second, third, fourth and fifth questions of Fatwa no. 20308

Q 1: should we offer the supererogatory two-Rak`ahs before offering the obligatory two Rak`ahs of Fajr (Dawn) Prayer?

A: Offering two-Rak`ahs before Fajr (Dawn) Prayer is one of the confirmed Sunnahs. The Prophet (peace be upon him) did not stop performing it in residence or travel. The Prophet (peace be upon him) said about its virtue what has been related in Sahih Muslim: (The two Rak'ahs at Salat al-Fajr (dawn) are better than this world and what it contains.) So, a Muslim should keep to those two Rak`ahs in order to gain reward and to follow the Sunnah of the Prophet (peace be upon him).

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Q 2: we offer six supererogatory Rak`ahs (unit of Prayer) before Zhuhr (Noon) Prayer, then the obligatory Salah, followed by another four supererogatory Rak`ahs. what is the ruling on this?

A: It was authentically reported in the Sunnah (whatever is reported from the Prophet) that ("The Prophet (peace be upon him) never missed four (Rak`ahs) before the Zhuhr Prayer.") (Related by Al-Bukhari) It was also reported on the authority of Um Habibah (may Allah be pleased with her) that she narrated that the Messenger of Allah (peace be upon him) said, ("Whoever observes the practice of performing four Rak`ahs before Zhuhr prayer and four after it, Allah will shield them against the Fire (of Hell).") (Related by Abu Dawud, Al-Nasa'y and Al-Tirmidhi, who said: It is a Hasan (good) Sahih (authentic) Hadith) It is also authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that he narrated, ("I performed along with the Messenger of Allah (peace be upon him) two Rak`ahs of (optional Salah) before Zhuhr and two after it.") (Related by

Al-Bukhari and Muslim) According to these Hadith and others, it becomes utterly clear that it is Mustahab (desirable) for the Muslim to regularly observe four Rak`ahs before Zhuhr prayer and another four Rak`ahs after it, following the example of the Prophet (peace be upon him) and seeking this great reward. Whoever increases or decreases this, there is no blame on them, because the time before and after Zhuhr prayer is a time during which any number of supererogatory prayers is permissible.

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Q 3: we offer the three obligatory Rak`ahs of Maghrib (sunset) Prayer and then six supererogatory Rak`ahs. Is this practice right or wrong?

A: It is an act of Sunnah to offer two Rak`ahs after the Maghrib Prayer. It was authentically reported from the Prophet (peace be upon him) on the authority of Um Habibah (may Allah be pleased with her) who said, I heard the Prophet (peace be upon him) saying (If any Muslim servant (of Allah) offers for the sake of Allah twelve supererogatory Rak`ahs each day other than the obligatory ones, Allah will build for him a house in Paradise. They are: four Rak`ahs before Zhuhr and two after it, two Rak`ahs after Maghrib, two Rak`ahs after `Isha' and two Rak`ahs before Fajr.) With regard to

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adhering to offering six Rak`ahs after the Maghrib Prayer, it is not an act of Sunnah.

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Q 4: We offer four supererogatory Rak`ahs before `Isha' (Night) Prayer, then we offer `Isha' following it with another four supererogatory Rak`ahs, offer Shaf` (Salah of even numbers) six Rak`ahs and then conclude the night with one Witr (Prayer with an odd number of units). What is the ruling on doing so?

A: It is an act of Sunnah to offer two Rak`ahs after `Isha' as part of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which were related in the Hadith reported by Um Habibah (may Allah be pleased with her) which is mentioned in the answer to question 3. It is also a Sunnah to offer two Rak`ahs between every Adhan (call to Prayer) and Iqamah (call to start the Prayer) whether for `Isha' or any other Salah because of the Prophet's saying: (There is a prayer between the two calls (Adhan and Iqama).) Related by Al-Bukhari and Muslim. As for the night Salah including Shaf` and Witr, a Muslim may offer the number of Rak`ahs he likes then conclude his Salah by offering one Rak`ah. As for fixing the number of Shaf` to six Rak`ahs, it is invalid and the least permissible number of Rak`ahs is one and the least perfect is to offer three Rak`ahs, while the most perfect is to offer thirteen Rak`ahs in pairs, ending Salah after each two Rak`ahs then offering Witr. Whoever wants to offer more than this number, he is most welcome because the Prophet (peace be upon him) said: (The (optional) Salah during the night should consist of pairs of Rak`ahs, but if one of you fears morning is near, he should pray one Rak`ah, which will make his Salah an odd number for him.) Agreed upon Hadith. The Prophet (peace be upon him) did not specify a certain number of Rak`ahs, and that indicates that the matter is flexible.

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Q 5: what is the ruling on offering four supererogatory Rak`ahs before the four obligatory Rak`ahs of the `Asr (afternoon) Prayer?

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A: There is nothing wrong with offering four Rak`ahs before `Asr Prayer, rather it is Mustahab (desirable). It was authentically reported from the Prophet (peace be upon him) that he said, ﴿May Allah have mercy on a man who performs four Rak`ahs before `Asr Prayer.﴾ (Related by Abu Dawud and Al-Tirmidhy who considered it to be Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)). It is desirable to offer these Rak`ahs in pairs, as the Prophet (peace be upon him) said, ﴿The (optional) Salah by night and day should consist of pairs of Rak`ahs.﴾ (Related by Imam Ahmad and the Four Compilers of Hadith with an authentic Isnad).

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The first question of Fatwa no. 20196

Q1: Is it permissible to perform Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), such as that of Fajr (Dawn) Prayer at home? And if I do so then hear the Iqamah (call to start the Prayer) being called, should I interrupt the prayer or complete it?

A: it is preferable to perform Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) and other Nafilah (supererogatory) prayers at home, based on what is reported in Sahih Muslim in a long Hadith wherein the Prophet's (peace be upon him) said, ("You must perform (optional) prayers in your houses, for the best prayer performed by a person is that performed at home, except the obligatory prayer.") Nevertheless, if you fear missing the congregational prayer as a result of offering Sunnah Qabliyyah at home due to the short period remaining before Iqamah, then you should offer it in the Masjid (Mosque). Accordingly, if you are performing Sunnah Ratibah then the Iqamah is called, you must interrupt the supererogatory prayer and make it up after the obligatory Prayer, or after sunrise regarding Fajr Prayer. This is in compliance with what the Prophet (peace be upon him) said, ("When the prayer commences then there is no prayer (valid),

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but the obligatory prayer.") (Related by Imam Ahmad in his Musnad, and Imam Muslim in his Sahih Book of Hadith) It is also related by Al-Tirmidhy, Ibn Majah, Abu Dawud and Al-Nasa'y. However, if the obligatory prayer commences while you are in the second Ruku` (bowing) of the supererogatory prayer, then it is permissible to complete it reciting shortly and you need not interrupt it.

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The fifth question of Fatwa no. 20088

Q 5: If one wakes up after sunrise, must one offer first the Sunnah (supererogatory) Salah of the Fajr (Dawn) Prayer or the Fajr Prayer itself?

A: If a Muslim oversleeps or forgets the Fajr Prayer until sunrise, it is permissible to offer its Sunnah first. If one cannot, like one who has joined the congregation; then it should be offered after the obligatory Salah (prayer). It is related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Qays ibn `Umar that ("The Messenger of Allah (peace be upon him) saw a person offering two Rak`ahs (units of Prayer) after the Fajr Prayer was over. He (peace be upon him) said, 'Fajr Prayer is two Rak`ahs only.' The man replied, 'I did not offer the two Rak`ahs before it, so I have offered them now.' The Messenger of Allah (peace be upon him) kept silent.") This indicates that if one cannot offer the Sunnah of the Fajr Prayer before it, it may be offered after it or

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after sunrise. When the Prophet (peace be upon him) and his Sahabah (Companions) fell asleep while traveling and woke up after sunrise due to the heat, they pronounced the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) for the Fajr Prayer and offered its Sunnah before it.

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Fatwa no. 20162

Q: I usually offer four supererogatory Rak`ahs (units of prayer) before Zhuhr (Noon) Prayer, and four after Zhuhr. Sometimes I offer ten Rak`ahs before and ten Rak`ahs after Zhuhr, is this permissible? Please advise, may Allah benefit you!

A: The sunnah Ratibah (supererogatory Prayer performed on a regular basis) which is offered after the Zhuhr Prayer is four Rak`ahs before and two after Zhuhr Prayer. `Aishah (may Allah be pleased with her) is reported to have said, ﴾The Prophet (peace be upon him) never missed four (Rak`ahs) before the Zhuhr Prayer.﴿ (Related by Al-Bukhari in his Sahih (authentic) book of Hadith, Imam Ahmad in his Musnad, and Al-Nasa'y). According to the narration of Al-Tirmidhy which was narrated with a good chain of narration, ﴾Two Rak`ahs before and two Rak`ahs after the Zhuhr prayer.﴿ It is more preferable to offer four Rak`ahs before and four Rak`ahs after Zhuhr, according to what was related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) through a good chain of narration on the authority of Um Habibah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Whoever keeps up performing four Rak`ahs before and four after Zhuhr Prayer, Allah will shield him against the Fire (of Hell).﴿ A Muslim should keep up this

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great virtue and reward. You can offer supererogatory Rak`ahs more than you have mentioned after Zhuhr Prayer and until `Asr (Afternoon) Prayer. You should say Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. It was authentically reported that the Prophet (peace be upon him) said, ﴾The (optional) Salah by night and day should consist of pairs of Rak`ahs.﴿ Related by Imam Ahmad in his Musnad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). However, you should not offer Salah before Zhuhr Prayer at the time of noon when the sun is in the middle of the sky until it passes its zenith when Adhan (call to prayer) of Zhuhr is proclaimed. This period is very short for it is almost twenty minutes before noon. It was authentically reported that `Uqbah ibn `Amir Al-Juhany (may Allah be pleased with him) said, ﴾There are three hours at which the Messenger of Allah (peace be upon him) forbade us to pray or bury our dead: when the sun begins to rise until it is fully raised, when the sun is at its height at midday until it has passed the meridian, and when the sun inclines to setting until it sets.﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith, Al-Tirmidhy, and Al-Nasa'y). It is permissible for you to offer Salah as much as you will before the sun becomes in the middle of the sky for the Prophet (peace be upon him) said, ﴾There is no Salah after Fajr prayer till the sun is raised, and no Salah after

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the `Asr (Afternoon) Prayer until the sun sets.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 16102

Q: If I miss the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Zhuhr (Noon) Prayer, is it permissible to offer it after the obligatory Prayer? If yes, how many Rak`ahs should I offer if I used to offer four Rak`ahs before and another four Rak`ahs after the Zhuhr Prayer?

A: It is desirable for a person who misses Sunnah Qabliyyah of the Zhuhr Prayer to offer it after the obligatory Prayer because the Prophet (peace be upon him) used to do so.

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The third question of Fatwa no. 17856

Q 3: is there a confirmed Sunnah that should be performed before or after `Asr (afternoon) Prayer? It is worth mentioning that I have read what Shaykh-ul-Islam Ibn Taymiyyah wrote in his book Al-Fatawa Al-Kubra, vol.1, p.174, Dar Al-Ma`rifah edition, Beirut, Lebanon; that there is no confirmed Sunnah for `Asr. However, I read two Hadiths in Riyad Al-Salihin; one of them is related on the authority of

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`Aly (may Allah be pleased with him) that:** (The Prophet (peace be upon him) used to perform four Rak`ahs before the `Asr (afternoon) Prayer...) **Related by Al-Tirmidhy who said: this is a Hadith Hasan (good Hadith). While the other Hadith is related on the authority of Ibn `Umar that the Messenger of Allah (peace be upon him) said: (May Allah have mercy on a man who performs four Rak`ahs before Al-`Asr (Afternoon) Prayer.) **Related by Abu Dawud and Al-Tirmidhy who said: This is a Hadith Hasan.**

A: The `Asr (Afternoon) Prayer has no confirmed Sunnah neither before nor after it. As for the Salah which is performed before it, it is supererogatory and is included in the Prophet's saying: (There is a prayer between the two calls (Adhan and Iqama).) As for offering Salah after `Asr, it is a time of prohibition when Salah is invalid except if there is a reason, such as Salat-ul-Kusuf (Prayer on a solar eclipse), Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the two-Rak`ahs after Tawaf, according to the soundest opinion of scholars.

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The fifth question of Fatwa no. 17900

Q 5: It was reported on the authority of Anas (may Allah be pleased with him) in the Sahih (authentic) Book of Hadith of Imam Muslim that he said: ﴿We were in Madinah, and as the Mu'adhin (caller to Prayer) called for Maghrib (Sunset) Prayer, we used to rush to position ourselves behind the pillars (of the mosque), then offer two Rak`ahs (units of Prayers) (supererogatory Prayers). We did this in such a way that if a stranger entered the mosque he would have thought that the (obligatory) Prayer was being observed due to the large number of people offering that (supererogatory) Prayer.﴾ **Is this an indication that the Sahabah (Companions of the Prophet - may Allah be pleased with them) offered Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the start of the Maghrib Prayer in the Masjid (mosque), as he likened the large number of those who offer Salah (Prayer) between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer) to the multitude of those who offer the**

obligatory Salah?

A: It is Mustahab (desirable) to offer Sunnah (supererogatory) Salah after the Adhan of Maghrib Prayer, for the Prophet (peace be upon him) said: ﴿Offer (two supererogatory Rak`ahs) before the Magrib Prayer. He repeated this sentence then added, "(This applies) to those who wish to do it."﴾ However, this Sunnah Salah is not Ratibah, because the Sunnah Ratibah of Maghrib Prayer is only to be offered after it. Rather, this supererogatory two Rak`ahs before the obligatory Maghrib Prayer comes under the ruling of an absolute Nafilah (supererogatory) Prayer.

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The first question of Fatwa no. 19136

Q 1: I perform two Rak`ahs (units of Prayer) before and after the Maghrib (Sunset) Prayer, and my children tell me that it is not permissible to offer the prior two Rak`ahs. Is that true? Please bear in mind that I also offer four Rak`ahs before the `Asr (Afternoon) Prayer according to the Prophet's saying (peace be upon him): (May Allah have mercy on a person who offers four Rak`ahs before the `Asr Prayer.) **Is that permissible?**

A: It is Mustahab (desirable) to offer supererogatory Prayer before the Maghrib Prayer, for the Prophet (peace be upon him) said: (Offer (two supererogatory Rak`ahs) before the Magrib Prayer. He (the Prophet) said it three times, and at the third time he said, "(This applies) to those who wish to do it.") The two supererogatory Rak`ahs offered after the obligatory Maghrib Prayer come under the ruling of Al-Sunan Al-Rawatib (supererogatory Prayer performed on a regular basis) and are acts of stressed Sunnah. furthermore, it is Mustahab to offer four supererogatory Rak`ahs before the `Asr Prayer in accordance with the Hadith mentioned in the question.

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Fatwa no. 16689

Q: I am one of the envoys sent to France. I saw many mistakes made by people who perform Salah in the Masjid (mosque). Some of these include neglecting the Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) of `Isha' (Night) Prayer. In Ramadan they skip this Sunnah and offer Tarawih (special supererogatory night Prayer in Ramadan) directly. Please explain the ruling on this act, may Allah reward you with the best and make people benefit from your knowledge!

A: the `Isha' Prayer has a Sunnah Ba`diyyah that consists of two Rak`ahs. These Sunnah Prayers are asserted depending on the Hadith of Ibn `Umar (may Allah be pleased with both of them) who said, (I memorized (a tradition) from the Prophet (peace be upon him) of two Rak`ahs (units of Prayer) before Zhuhr Prayer and two after it; two Rak`ahs after Maghrib Prayer, and two Rak`ahs after `Isha' Prayer, and two Rak`ahs before Fajr Prayer.) (Agreed upon by Al-Bukhari and Muslim). Furthermore, they are desirable according to the Jumhur (dominant majority of scholars), so abandoning them counts as neglect of the Sunnah Prayers. It should be noted that a person who offers them will be rewarded and the one who neglects them will not be punished.

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Fatwa no. 15363

Q: Someone told me that when the Khatib (preacher) enters the Masjid (mosque) on Friday and the Mu'adhin (a caller to prayer) calls for the second Adhan (a call to prayer), all the people stand up to offer two Rak`ahs then the Khatib delivers the Khutbah (sermon). The question now is:

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What is the ruling on these two Rak`ahs which are performed after the second Adhan on Friday? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Sunnah (supererogatory prayer) of Jumu`ah (Friday) Prayer should be performed after the Prayer. When a person offers it in the Masjid, he should offer it as four Rak`ahs and if he offers it at home, he should offer it as two Rak`ahs. Jumu`ah (Friday) Prayer has no supererogatory Salah before it and whoever comes to the Masjid on Friday should offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) even if the Khatib is delivering the Khutbah.

As for those who come to the Masjid before the Adhan of Jumu`ah and offers Salah then sits down, they should not stand again to offer two Rak`ahs. This was not reported from the Sunnah of the Prophet (peace be upon him) but it is a Sunnah to prepare themselves to listen to the Khutbah.

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The second question of Fatwa no. 18694

Q 2: What is the Salah (prayer) of Subhah and how should it be offered?

A: subhah salah is the optional Salah, such as supererogatory Salahs which should be offered after or before obligatory Salahs, Salat-ul-Duha (supererogatory Prayer after sunrise) and other supererogatory Salahs.

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The second question of Fatwa no. 19472

Q 2: Is it permissible to offer eight Rak`ahs as a Nafilah (supererogatory prayer) with one

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Taslim (salutation of peace ending the prayer)?

A: nafilah prayer should be (offered) two Raka`ahs at a time and saying Taslim after each two. The Prophet (peace be upon him) said: ﴿The (supererogatory) prayer at night and day should be (offered) two Raka`ahs at a time.﴾

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The sixth question of Fatwa no. 18591

Q 6: is it permissible for me to offer two Rak`ahs (units of Prayer) before the obligatory Salah (Prayer) if its due time is over?

A: If the Salah is not delayed until just before the end of its due time or the times at which it should be performed, it is permissible to offer the supererogatory Prayers including Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet). This excludes the person who has an excuse, such as someone who oversleeps at the time of the Fajr (Dawn) Prayer. In this case, they should offer the prior two supererogatory Rak`ahs once they awaken, even if it is after or at sunrise. This is in accordance with what the Prophet (peace be upon him) did when he overslept and missed the Fajr Prayer during some of his travels.

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The sixth question of Fatwa no. 18083

Q 6: should a traveler perform sunan Ratibah (supererogatory Prayers performed on a regular basis)?

A: A traveler who shortens the obligatory Salah (Prayer) is not to pray Sunan Ratibah. This is the recorded practice of the Prophet (peace be upon him) for it is authentically reported on the authority of `Umar (may Allah be pleased with him) who narrated, ("I accompanied the Messenger of Allah (peace be upon him) on different journeys, and he offered no more than two Rak`ahs (units of Prayer), until Allah caused him to die...") (Agreed upon by Al-Bukhari and Muslim). However, the Prophet (peace be upon him) kept on praying Sunnah Ratibah of Fajr (Dawn) Prayer along with Witr (Prayer with an odd number of units) and Tahajjud (optional late night Prayer) even during his journeys.

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The first question of Fatwa no. 18098

Q 1: Five years ago, Allah guided me to His Path, and I maintained offering the obligatory Salah (prayer) and other optional Salah such as Qiyam-ul-Layl (standing for optional Prayer at night), Sawm (fasting) and Dhikr (remembrance of Allah). But, in the last two years, I abandoned all these optional deeds even the supererogatory Salahs that are performed before and after the obligatory Salahs. Matters got worse and I committed some evil deeds, and I became satisfied with offering the obligatory Salah only without offering anything before or after it such as the supplications that are said after Salahs. I tell myself that the door of repentance is open and my life is long. I have good friends who do not know any of this. I dislike

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bad friends and never sit with them but I think that the cause of all that happened is the weakness of my faith. I know a lot of Shar`y Knowledge and I am aware of many things in religion. Please, give me your advice that will show me the way. May Allah reward you with the best!

A: You have to offer repentance to Allah (Glorified and Exalted be He) from the evil deeds you are committing and return to what you used to do of obedience, uprightness, patience and keep doing them. You should seek refuge with Allah from Satan and his insinuations. May Allah help and guide you!

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The third question of Fatwa no. 18576

Q 3: In the case of combining Maghrib (Sunset) Prayer and `Isha' (Night) Prayer or Zhuhr (noon) Prayer and `Asr (afternoon) Prayer; should the two (Sunnah) Rak`ahs which are performed after Maghrib or Zhuhr be overlooked as well as their Dhikr (Remembrance of Allah)? What is the meaning of the two Rak`ahs of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet)?

A: When a person combines Maghrib and `Isha' at times other than traveling, he should offer Al-Sunan Al-Rawatib of Maghrib and `Isha after `Isha'. If a person combines between Zhuhr and `Asr in advance or delayed, he should not offer Salah after them because the time of prohibition comes after `Asr. The Prophet (peace be upon him) said: ﴾There is no prayer after the `Asr (Afternoon) Prayer﴿ As for Dhikr, it is enough to say only the Dhikr of the second Salah, as for the first Salah, it is an act of Sunnah whose time has elapsed.

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Tahiyyat-ul-Masjid

The first question of Fatwa no. 14284

Q 1: Is it permissible to sit in the Masjid (mosque) outside the time of Salah (prayer) to listen to a lecture without being Tahir (ritually pure) from minor ritual impurity; therefore, not being able to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)? I have heard some people say that they have come to the Masjid to listen to the lecture, not to offer Salah.

A: It is permissible for whomever enters the Masjid at times, other than that when prayers are not forbidden, to offer two Rak`ahs (units) of tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) whether they entered to offer Salah, attend a lesson, or for other purposes before they sit. Furthermore, they must perform Wudu' (ablution) before offering Tahiyyat-ul-Masjid. As for the times in which Salah is forbidden - after `Asr (Afternoon) prayer until sunset and after Fajr (Dawn) Prayer to twenty minutes after sunrise - it is permissible to offer two Rak`ahs of Tahiyyat-ul-Masjid in accordance with the Hadith which indicate such permissibility.

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The fifth question of Fatwa no. 18786

Q 5: what is the ruling on offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) after the Adhan and before the Iqamah (call to start the Prayer) of the Maghrib (sunset) Prayer?

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The shaykhs in our neighborhood do not allow us to offer this Nafilah (supererogatory) saying that, according to the Maliky school, no Nafilah should be performed after `Asr and before Maghrib Prayer.

A: It is an act of Sunnah that if a person enters a Masjid at any time, they should offer Tahiyyat-ul-Masjid because of the general meaning of the saying of the Prophet (peace be upon him), ﴾When anyone among you enters the Masjid (mosque), he should not sit until he has observed two Rak`ahs.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Moreover, if the person is sitting in the Masjid since before Maghrib and remains until the Adhan is called out, they are allowed to offer two Rak`ahs, as the Prophet (peace be upon him) said, ﴾Pray (two supererogatory Rak`ahs) before the Magrib prayer. He (the Prophet) said it three times, and at the third time he said, "This applies to those who wish to do it."﴿ (Related by Al-Bukhari, Abu Dawud and Al-Bayhaqy in his Sunnan). The Prophet (peace be upon him) also said, ﴾There is between the two calls (Adhan and Iqamah) a prayer. He repeated it twice, and in the third time he said: This applies to those who wish to do it.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 18762

Q: When entering the Masjid (mosque) just before the Adhan (call to Prayer) as the Mu'adhin (caller to Prayer) is preparing to pronounce the Adhan, some people sit as if sitting on the ground, and when reminded that the Prophet (peace be upon him) said: ﴾If anyone of you enters a Mosque, he should not sit until he has offered two Rak'ahs as a greeting to the mosque﴿ **they say, 'We are not sitting we are just resting until the Mu'adhin is done with the Adhan, then we will stand and offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque).**

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A: whoever enters the Masjid intending to sit there should first offer two Rak`ahs (units of Prayer) whether he is going to sit on something higher than the ground or whether he will sit on the ground, for a long or short period, as mentioned in the question, according to the statement of the Prophet (peace be upon him): ﴾When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.﴿ .

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The seventh question of Fatwa no. 18612

Q 7: is it obligatory to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) while the imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon)? Is it permissible to delay the `Isha' (Night) Prayer until after midnight, for example until two o'clock in the morning?

A: Firstly, it is permissible for those who enter the Masjid to offer Tahiyyat-ul-Masjid before sitting down, that is, as soon as they enter the Masjid. This is permissible while the Imam is delivering the Khutbah. With respect to this, it was related on the authority of Jabir (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that he reported: (A man entered the Masjid while the Prophet (peace be upon him) was delivering the Friday Khutbah. The Prophet (peace be upon him) said to him, "Have you prayed?" The man replied in the negative. The Prophet (peace be upon him) said, "Offer two Rak`ahs.")

Secondly, the time of `Isha' Prayer lasts until midnight, and this is the preferred time.

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There is a time of necessity - from midnight until the crack of dawn - during which it is not permissible to delay the `Isha' Prayer just as it is not permissible to delay the `Asr (Afternoon) Prayer until the sun turns yellow. However, Salah can be offered during the time of necessity if there is a Shar`y (Islamically lawful) excuse that forces a person to do this, but they have to make Tawbah (repentance to Allah) for delaying it if there is no Shar`y excuse.

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The first question of Fatwa no. 20123

Q 1: When a person leaves the Masjid (mosque) to perform Wudu' (ablution) during the Khutbah (sermon) of Jumu`ah (Friday) and comes back, should he perform the supererogatory Salah (prayer) again?

A: Whoever leaves the Masjid to perform Wudu' because he invalidated his Wudu' then comes back, it is a Sunnah for him to offer two Rak`ahs before he sits as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) because he is included in the general saying of the Prophet (peace be upon him): ﴾If anyone of you enters a Mosque, he should not sit until he has offered a two-Rak`ahs prayer.﴿

When he intends to offer the supererogatory Rak`ahs of Wudu' as well as Tahiyyat-ul-Masjid, it will be sufficient because it is a Sunnah for those who perform Wudu' to offer two Rak`ahs as supererogatory Salah for it. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to Bilal at Fajr (Dawn) Prayer: ﴾O Bilal, Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise.

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Bilal replied: I did not do anything worth mentioning except that whenever I performed Wudu' during the day or night, I prayed after that ablution as much as was written for me.﴿ Abu `Abdullah said: (Duff Na`layk i.e. the sound of your footsteps). Related by Al-Bukhari in his Sahih, vol. 2, p.48. It is permissible for one to perform any supererogatory Salah other than the times which are prohibited. The Prophet said: ﴾The (optional) Salah by night and day should consist of pairs of Rak`ahs.﴿ Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah).

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The fifth question of Fatwa no. 17879

Q 5: Can tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and Sunnah Ratibah (supererogatory Prayer performed on a regular basis) be combined and performed as one Salah with one intention or should Tahiyyat-ul-Masjid be performed first and then the Sunnah Ratibah?

A: One of the rules of Fiqh (Islamic jurisprudence) states that: if two acts of 'Ibadah (worship) of the same type coincide, their acts are merged and one performance shall suffice for both, if the purpose is one. This rule applies to the case of one who enters the Masjid at the time of Sunnah Ratibah for example, so they offer a two-Rak'ah prayer intending with performing it both: Sunnah Ratibah and Tahiyyat-ul-Masjid, they will earn the virtue of both. The same will be the case for one who swears multiple oaths

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related to one thing, but breaks the oath several times before making Kaffarah (expiation); one Kaffarah will be sufficient for all the broken oaths.

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The second question of Fatwa no. 16474

Q 2: Does Tawaf (circumambulation around the Ka`bah) replace Salah (Prayer) in Tahiyyat-ul-Masjid (two-unit Prayer to salute the mosque) offered for Al-Masjid Al-Haram (the Sacred Mosque in Makkah)?

A: Yes, Tawaf is the way to offer Tahiyyat-ul-Masjid for Al-Masjid Al-Haram by the non-residents of Makkah. However, it is permissible for anyone who could not offer Tawaf, to offer a two-Rak`ah Salah (Prayer consisting of two units) before they sit. This is based on the general applicability of the ruling in the Hadith of the Prophet (peace be upon him): (When anyone among you enters the Masjid (mosque), he should not sit until he has offered two Rak`ahs.) Residents of Makkah offer Tahiyyat-ul-Masjid for Al-Masjid Al-Haram by praying a two-Rak`ah Salah as they do upon entering any other Masjid.

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Second question of Fatwa no. 16816

Q 2: Our regular Imam (the one who leads congregational Prayer) always enters the Masjid (mosque) from a door which is next to the Mihrab (a praying place to the front of the mosque usually used by the one who leads congregational Prayer). He does not pray Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It is worth noting that the concerned Imam does so in all obligatory Salahs (Prayers) though the Masjid is usually not crowded. What is the ruling on such doing?

A: It is permissible for the Imam, or anyone else, to enter the Masjid from any of its doors. In addition, if Iqamah (call to start the Prayer) is being pronounced as the Imam is entering the Masjid; he will not be required to pray Tahiyyat-ul-Masjid. A proof for this is a Hadith in which the Prophet (peace be upon him) said: ❨ when Iqamah is done, no Salah 'Prayer' is to be offered 'in the Masjid' other than the obligatory prayer. ❩

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The first question of Fatwa no. 20078

Q 1: If a person enters the Masjid (mosque) and finds that he has missed the obligatory Salah (Prayer) in congregation, should he offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) first or the obligatory Salah only?

A: If a Muslim enters the Masjid and finds that he has missed the congregational Salah, they do not have to offer Tahiyyat-ul-Masjid; he has only to offer the obligatory Salah he missed, unless this Salah has a Sunnah Ratibah (supererogatory Prayer performed on a regular basis), such as the Fajr (Dawn) or the Zhuhr (Noon) Prayers. In this case, it is prescribed for him to offer the Sunnah Ratibah before it if he has not offered it before coming to the Masjid.

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The first question of Fatwa no. 16978

Q 1: I perform Jumu'ah (Friday) Prayer in a nearby Masjid (mosque), but sometimes, due to certain circumstances, I arrive late and find the Masjid full, with praying mats spread outside it (to accommodate late-comers). If I have to perform Salah outside the Masjid, is it obligatory on me to perform Tahiyyat-ul-Masjid (two-unit-prayer to greet the mosque) or not?

A: If the reality is as you mentioned, the area outside the Masjid, such as the surrounding street or square, does not carry the same ruling as the Masjid. Therefore, you are not required to offer a two-Rak'ahs prayer (two-unit-Prayer) intending it as Tahiyyat-ul-Masjid, although you can still perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or any other voluntary Salah.

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The second question of Fatwa no. 21191

Q2: is it permissible for women to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) upon entering the Masjid even for another purpose other than Salah, such as attending a religious lecture?

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) for women to offer two Rak`ahs (unit of Prayer) on entering the Masjid before sitting according to the generality of the Hadith in this regard. It is reported from Abu Qatadah (may Allah be pleased with him) that he said, 'Allah's Messenger (peace be upon him) stated: (When anyone among you enters the mosque, he should not sit till he has observed two rak'ahs.) (Agreed upon by Al-Bukhari and Muslim).

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The fifth and sixth questions of Fatwa no. 14893

Q 5: Upon entering a certain Masjid (mosque), I am used to offer two Rak`ahs (units of Prayer) intending them as tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the Sunnah (supererogatory) Prayer of Wudu' (ablution). Is my Salah (Prayer) valid? I heard that upon entering the Masjid I should offer Tahiyyat-ul-Masjid first.

A: It is permissible to offer Tahiyyat-ul-Masjid then the Sunnah Prayer of Wudu' as it is permissible to combine them in two Rak`ahs.

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Q 6: I am used to offer the supererogatory Salah of Wudu' (ablution) then Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). one day I entered the Masjid (mosque) while the Imam was about to start Zhuhr (Noon) Prayer; should I have offered Salah with him in congregation then perform the supererogatory Salah later? What should my intention be in this case?

A: When you enter the Masjid and Salah has begun, you should offer Salah in congregation and you need not offer supererogatory Salah after the obligatory Salah, as the Prophet said: (When the prayer commences, there is no prayer (valid) except the obligatory prayer.) Offering the obligatory Salah suffices for Tahiyyat-ul-Masjid and the supererogatory Salah of Wudu'.

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Salat-ul-Duha

The ninth question of Fatwa no. 17164

Q 9: Is it permissible to offer Salat-ul-Duha (supererogatory Prayer after sunrise) in four or six Rak`ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer)?

A: salat-ul-Duha is an act of Sunnah (reported from the Prophet) and its minimum is two Rak`ahs and it has no maximum limit. However, it is preferable not to exceed eight Rak`ahs and to say Taslim after each pair of Rak`ahs. Furthermore, they should not be combined with one Taslim at the end, for the Prophet (peace be upon him) said: (The (optional) Salah (Prayer) by night and day should consist of pairs of Rak`ahs.)

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The second question of Fatwa no. 18068

Q 2: is there a Salah (Prayer) called the Salah of the penitent, and when is it offered?

A: This was reported regarding Salat-ul-Duha (supererogatory Prayer after sunrise). Zayd ibn Arqam (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) stated, (The Salah of those who are penitent is offered when your Fisal (weaned camels) feel the heat of the sun.) Related by Muslim.

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This means at the time when the young camels' hoofs are burnt by the sun.

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The second question of Fatwa no. 17597

Q 2: A man sits in the Masjid (mosque) to recite Qur'an after offering Fajr (Dawn) Prayer until sunrise, then he prays two Rak`ahs (unit of Prayer). However, some people denied his deed and said: It is not permissible because it is the tradition of the worshippers of the Sun. Please, advise! May Allah reward you!

A: Whoever sits in the Masjid to recite Qur'an and the formulas of Adhkar (invocations and Remembrances said at certain times on a regular basis) after offering Fajr Prayer until sunrise is clear and the time when Salah is forbidden is over and prays two Rak`ahs or what he could, he indeed does a good and great deed. His act agrees with the Sunnah and is rewarded, In sha'a-Allah (if Allah wills). In support of this, it is reported on the authority of Anas Ibn Malik (may Allah be pleased with him) that the Messenger of Allah said: ﴾Whoever prays the morning prayer in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and `Umrah.﴿

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The Messenger of Allah (May Allah's Peace and Blessings be upon him) said: ﴾'Completely, completely, completely'﴿ Recorded by Al-Tirmidhy who said: It is Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) from Sahl Ibn Mu`adh from his father (may Allah be pleased with him) that the Messenger of Allah (May Allah's Peace and Blessings be upon him) said: ﴾"If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two Rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea".﴿ Recorded by Al-Imam Ahmad and Abu Dawud. According to another narration: ﴾His would be Paradise﴿ The same narration is recorded by Al-Bayhaqy but he added in the end of the report: ﴾"Hellfire will never touch his skin."﴿ The report has many supporting tarditions that back its authority and is also strengthened with the report of Jabir Ibn Samurah (may Allah be pleased with him) that ﴾The Prophet (peace be upon him) used to sit crossed legged after the Fajr (dawn) Prayer in the same place in which he had prayed till the sunrise is complete.﴿ Recorded by Imam Muslim in his Sahih (authentic) Collection of Hadith, Abu Dawud, Al-Tirmidhy, and Al-Nasa`y. The denial expressed by some people aginst his man is baseless denial and only ignorant people may deny this act.

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First question of Fatwa no. 19698

Q 1: It is narrated in a Hadith from the Prophet (peace be upon him) that he said: (Whoever prays the congregational Salah 'Prayer' of Fajr 'Dawn', then sits 'in the Masjid [mosque]' doing Dhikr 'Remembrance of Allah' until sunrise, then prays two Rak`ahs 'units of prayer', receives a complete reward of Hajj and `Umrah 'lesser pilgrimage'.) **My question here is whether these two Rak`ahs are considered a part of Salat-ul-Duha (supererogatory Prayer after sunrise) which is to be performed in eight Rak`ahs, or are they another independent Nafilah (supererogatory) Prayer?**

A: The two Rak`ahs which are mentioned in this Hadith are considered a part of Salat-ul-Duha though they have special merit due to being linked to sitting in the Masjid until sunrise. on the other hand, the best time for offering Salat-ul-Duha is when it becomes very hot in the forenoon.

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Fatwa no. 15688

Q: I usually offer Fajr (Dawn) Prayer in the Masjid (mosque) and after that I go

home and engage myself in reciting the Qur'an until the shade of sun is as the length of two spears. Then I perform ten Rak`ahs with the intention of Salat-ul-Duha (supererogatory Prayer after sunrise). This is my habit everyday, Praise be to Allah. But one of my colleagues, may Allah reward him, brought my attention to the following: The meaning of the Hadith which reads: (He used to sit in his praying place until the sun had risen) **Therefore, I ask Your Eminence: Shall I have the reward in this condition or should I sit in the Masjid? Could you kindly advise? May Allah reward you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

A: Your recitation of the Qur'an and offering Salat-ul-Dhuha after the time of prohibition are good but what was reported from the Prophet (peace be upon him) is that he used to sit in the Masjid after Fajr (Dawn) Prayer. Imam Muslim related in his Sahih on the authority of Jabir ibn Hamzah (may Allah be pleased with him) that: (Whenever the Prophet of Allah (peace be upon him) observed the Fajr (Dawn) Prayer, he used to set at the place of worship till the sun had risen enough.) This action is considered as extension to Salah because of what was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said: (The angels ask for blessings on each one of you as long as he is in the place where he has prayed and has not discharged anything. They say: O Allah, forgive him and have mercy on him.)

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The second question of Fatwa no. 20123

Q 2: If a person stays in the Masjid (mosque) to remember Allah after performing Fajr (Dawn) Prayer, then enters the state of minor impurity and goes to perform ablution, does his leaving the Masjid deprive him of the reward of doing Hajj and `Umrah (lesser pilgrimage) if he returns to the Masjid then offers Salat-ul-Duha (supererogatory Prayer after sunrise) as mentioned in the Hadith?

A: If the person who sits in the Masjid after offering Fajr Prayer to make remembrance of Allah till sunrise enters the state of minor ritual impurity, then leaves the Masjid to perform ablution, returns soon to the Masjid without staying long outside the Masjid, then offers two Rak`ahs after sunrise, his leaving the Masjid does not deprive him of the great reward of offering this act of worship, that is, making perfect Hajj and `Umrah and entering Paradise, Allah Willing. The Hadith that indicates this is reported by Anas ibn Malik (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Whoever offers Fajr (Dawn) Prayer in congregation then sits for the remembrance of Allah till sunrise, then offers two Rak`ahs (units of Prayer), will have the reward of making perfect Hajj and `Umrah)

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he added that Allah's Messenger repeated the word 'perfect' thrice.) Related by Al-Tirmidhy in (Al-Jame`) and he said, 'This is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration)'. Al-Tabarany related a similar narration with a good Isnad (chain of narrators)

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The second question of Fatwa no. 19136

Q 2: Is it permissible for me to offer Salat-ul-Duha (supererogatory Prayer after sunrise) even if I traveled to one of the Arab countries and stayed there for a while?

A: It is Mustahab (desirable) to offer salat-ul-Duha, whether you are a traveler or not, at least two Rak`ahs. It is to be offered from after the sun rises, until it reaches the middle of the sky.

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The fourth question of Fatwa no. 18449

Q 4: is it permissible for a traveler not to perform Salat-ul-Duha (supererogatory Prayer after sunrise) like other Nawafil (supererogatory prayers), or should it be performed while on a journey? Should one recite the Qur'an in Salat-ul-Duha audibly or inaudibly? How many Rak`ahs should be offered, and what is the best time for performing it?

A: Salat-ul-Duha is a recommended not obligatory Salah, and it is not a Sunnah Ratibah (supererogatory Prayer performed on a regular basis). It is recommended in many authentic Hadiths reported from the Prophet

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(peace be upon him), but it was not established that he (peace be upon him) offered it on a continuous basis. It was authentically reported that ﴾Allah's Messenger (peace be upon him) offered four Rak`ahs in the Duha prayer and might add to them whatever Allah willed.﴿ Narrated by Muslim on the authority of `Aishah (may Allah be pleased with her). The word "offered" does not indicate that the Prophet continuously performed Salat-ul-Duha based on what she (may Allah be pleased with her) said when ﴾she was asked if the Prophet (peace be upon him) used to observe Duha (Salat-ul-Duha) prayer. She said, "No, only when he came back from travel.﴿ Related by Muslim. The linguistic meaning of the word "offered" does not indicate constancy. However, this does not contradict her (may Allah be pleased with her) saying: ﴾I have never seen the Messenger of Allah (peace be upon him) offering the supererogatory Duha prayer, but I offer it.﴿ Narrated by Al-Bukhari and Muslim. In fact, she (may Allah be pleased with her) negated seeing Allah's Messenger offering Duha, and performed Duha on the basis of what she knew of the reward of Duha and the act of the Prophet (peace be upon him). As a result, the wordings narrated on her authority are consistent. As for the number of Rak`ahs of Duha Prayer, it is from two to eight Rak`ahs. Also, it is not preferable to recite the Qur'an audibly while offering Duha. Concerning the time for offering Duha, there is a Hadith narrated by Zayd ibn Arqam (may Allah be pleased with him) that

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Allah's Messenger (peace be upon him) said: ﴾The Salah (prayer) of those who are penitent is offered when the weaned camels feel the heat of the sun.﴿ Related by Muslim. The Hadith means the time when the hoofs of young camels are harmed by the scorching heat caused by the intense rays of the sun on the sand. It is reported in the Two Sahihs (Al-Bukhari and Muslim's Books of Authentic Hadith) ﴾that the Prophet (peace be upon him) recommended Abu Hurayrah (may Allah be pleased with him) to observe the two Rak`ahs of Duha.﴿ As for the virtue of Duha Prayer, it is narrated in Sahih Muslim that the Prophet (peace be upon him) advised Abu Ad-Darda' (may Allah be pleased with him) to offer it, as well as Muslim's narration on the authority of Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Each morning, there is a charity due from every bone in the body of every one of you. Each utterance of Allah's glorification (i.e. Subhana Allah) is an act of charity, every utterance of praise (i.e. Al-hamdu-lillah) is an act of charity, every utterance of affirmation of His Oneness (i.e. La Ilaha Illa Allah) is an act of charity, every utterance of

affirmation of His Greatness (i.e. Allahu Akbar) is an act of charity, and enjoining right and forbidding evil is an act of charity. It suffices for all of this to offer two Rak`ahs of Duha.)

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 14497

Q 5: Is there a two-Rak'ahs Salah (two-unit-Prayer) called the Salah of Al-Awwabin (Prayer of the Oft-Repentant) that is performed after the supererogatory Salah for the Maghrib (Sunset) Prayer? Surahs Al-Fatihah and Al-Zalzalah are recited in each Rak'ah (unit of Prayer) 15 times and those who perform it regularly are recorded among Al-Awwabin (the oft-repentant). May Allah grant you a long life!

A: salah of Al-Awwabin is Salat-ul-Duha (supererogatory Prayer after sunrise), which is performed (at the time of the day) when the sun's heat becomes intense. It was authentically reported that the Prophet (peace be upon him) said, ("The Salah of Al-Awwabin is when the feet of young camels are scalded (by the heat of sand).") It signifies the time when the sand heated by the sun becomes unbearably hot for the feet of young camels. As for offering Salah after the supererogatory Salah for the Maghrib Prayer in which Surahs Al-Fatihah and Al-Zalzalah are recited 15 times, we know of no basis for this.

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Fatwa no. 18125

Q: We heard that after the Maghrib (Sunset) Prayer, there is a two-Rak`ah (units of Prayer) Salah offered called "Salah of the penitent". Is it a Sunnah (supererogatory act of worship following the example of the Prophet)? How is it offered?

A: the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) offered after the Maghrib Prayer is two Rak`ahs, and then a person may offer any number of Rak`ahs they like. As for the two-Rak`ah Salah called "Salah of the penitent", it is groundless.

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it rather refers to Salat-ul-Duha (supererogatory Prayer after sunrise) which is offered when it becomes too hot, according to the saying of the Prophet (peace be upon him), ﴾The Salah of the penitent is offered when your Fisal (weaned camels) feel the heat of the sun.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith.

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Salat-ul-Istikharah

Fatwa no. 14326

Q: Our Prophet (peace be upon him) taught us Salat-ul-Istikharah (Prayer for guidance); I hope that Your Eminence would point out to us the conditions concerning anyone who performs Istikharah in behalf of another person, if this is permissible.

A: It is prescribed for every person to perform Salat-ul-Istikharah for themselves, and it is not permissible on part of a certain person to perform it in behalf of another.

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First question of Fatwa no. 15130

Q 1: If one performs Salat-ul-Istikharah (prayer for guidance) before proceeding with an important matter such as marriage, applying for a job, etc. then begins to comply with the direction of such Salah (Prayer), can one be afflicted by evil or any calamity after that? If so, what must be done in this case?

A: Performing Salat-ul-Istikharah is enjoined for matters wherein a person is unclear. The aim of Salat-ul-Istikharah is to leave one's affairs to Allah (Glorified and Exalted be He) and ask Him

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to choose what is best for one's faith and worldly matters. However, if a person performs Salat-ul-istikharah after which there is a negative result; it must be understood that this is for achieving a wisdom that Allah wills and that in the negative result there is real goodness.

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Fatwa no. 16729

Q: First, is it permissible to intend to pray Salat-ul-Istikharah (prayer for guidance) after starting to pray the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or Nafila (supererogatory) Salah such as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)? Or Should my intention be specifically for offering Salat-ul-Istikharah only?

Second, is it permissible to raise the hands while performing Du`a' (supplication)?

Third, is it permissible for me to offer Salat-ul-Istikharah for more than one matter?

Fourth, is it permissible for me to perform Du`a'-ul-Istikharah (supplication for guidance) regarding the time of offering `Umrah (lesser pilgrimage), such as saying: "O' Allah, if You know that there is goodness in my going to perform `Umrah on that night, and then state a certain time"; or is Istikharah itself not related to acts of obedience and their time of performance?

Fifth, is it true concerning what people say that if a person offers Du`a'-ul-Istikharah, they will see in a dream or feel inner relief or abhorrence towards the matter for which they made Istikharah; then act according to what they feel assured about. What is the benefit in knowing that

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all goodness is in acting according to what results from Istikharah?

I ask Allah with His Most-High Names and Most Beautiful Attributes to bless you and admit you to Jannah (Paradise) with the Prophets, the Siddiqûn (followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions were!

A: First, Salat-ul-Istikharah (prayer for guidance) should be independent, as the Prophet (peace be upon him) said: ﴿If anyone of you intends to do something, they should offer a two-Rak'ah prayer other than the compulsory prayers...﴾

Second, It is permissible for you while offering Du`a'-ul-Istikharah to raise the hands, because the Prophet (peace be upon him) used to do so on passionately offering Du`a' (supplication).

Third, It is permissible for one to offer a single Istikharah for more than one matter.

Fourth, as far as `Umrah is concerned, you should perform Istikharah concerning the time of performing it, not whether to perform it or not.

Fifth, There is no validity to what is said that Istikharah is related to having a particular vision; rather, one should act upon the matter which one's heart is receptive to, and vice versa. This is the correct manner to either go ahead with a certain matter or not.

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Salat-ul-Tasabih

The second question of Fatwa no. 16250

Q 2: There has been heated debate about salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer). I hope you will shed some light on this.

A: Salat-ul-Tasabih is not Mashru' (Islamically prescribed), as the Hadith that it is reported regarding it is not authentically narrated from the Prophet (peace be upon him). It also differs from the prescribed Salahs in regard to its form, words and actions, which is evidence that it is not prescribed. Certainly, the Salahs authentically reported from the Prophet (peace be upon him) are perfectly sufficient to dispense with this strange Salah, which is incompatible with what is known of the Purified Shar' (Law).

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Sujud-ul-Tilawah

The second question of Fatwa no. 16044

Q 2: Is it necessary to say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Taslim (salutation of peace ending the Prayer) for Sujud-ul-Tilawah (Prostration of Recitation)? Or can it be performed without Takbir?

A: When one of Ayat-ul-Sujud (Qur'anic verses of Prostration) is recited, whether when offering Salah (Prayer) or outside it, it is Mustahab (desirable) for both the reciter and the listener to perform Sujud-ul-Tilawah. When offering it in Salah, the Takbir should be said when going to prostrate and when rising up from it, as the Prophet (peace be upon him) (used to say Takbir whenever he went down or came up (during Salah)) (Related by Ahmad and Al-Tirmidhy) If someone recites one of Ayat-ul-Sujud outside the Salah, it is Mustahab for them to say the Takbir when going to prostrate, but they are not permitted to say the Takbir when rising nor should they say the Taslim, as the Prophet (peace be upon him) did not do so.

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The second question of Fatwa no. 17763

Q 2: When I listen to the Qur'an and hear one of Ayat-ul-Sujud (Qur'anic verses of Prostration), I do not prostrate, because I may not be in a state of Taharah (ritual purification). What is the ruling on this?

A: It is Mustahab (desirable) for both the reciter and the listener of one of Ayat-ul-Sujud to perform Sujud-ul-Tilawah (Prostration of Recitation). However, the listener should not prostrate until the reciter prostrates. There is nothing wrong if someone performs Sujud-ul-Tilawah when they are not in a state of Taharah, according to the more correct of the two opinions held by the scholars, because it has not been reported that the Prophet (peace be upon him) stipulated Taharah as a condition for Sujud-ul-Tilawah.

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The fourth question of Fatwa no. 19976

Q 4: Should one perform Wudu' (ablution) in order to offer Sujud-ul-Tilawah (Prostration of Recitation)? Does a woman have to cover her hair to offer Sujud-ul-Tilawah? Can a menstruating woman offer Sujud-ul-Tilawah or is saying: "Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no deity but Allah), Allahu Akbar (Allah is the Greatest) and La hawla wala quwwata illa Billah (there is neither might nor power except with Allah)" sufficient for her instead of offering Sujud-ul-Tilawah?

A: According to the soundest opinion of scholars, the conditions of Salah are not stipulated for performing Sujud-ul-Tilawah, such as the necessity of Taharah (ritual purification), the covering of hair for women, and so on.

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Fatwa no. 14823

Q: How should I perform Sujud-ul-Tilawah (Prostration of Recitation) if I am offering a Salah (Prayer) and come to the end of reciting Surah Al-'Alaq or Al-Najm? Do I have to prostrate then stand up to perform the Ruku' (bowing) or perform the Ruku' and delay Sujud-ul-Tilawah until the end of the Salah? How do I perform Sujud-ul-Tilawah if I am reciting either of these two Surahs (Qur'anic chapters) in the second Rak'ah (unit of Prayer) of the Fajr (Dawn) Prayer?

A: If you recite one of Ayat-ul-Sujud (Qur'anic verses of Prostration), it is prescribed that you should prostrate directly after it, then say the Takbir ("Allahu Akbar [Allah is the Greatest]"), stand up, say the Takbir, and then perform the Ruku'. This is because Sujud-ul-Tilawah should be performed directly after reciting the Ayah requiring Sujud (prostration) and should not be postponed until after saying the Taslim (salutation of peace ending the Prayer).

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The second question of Fatwa no. 18277

Q 2: Before starting a Salah (Prayer), an Imam (the one who leads congregational Prayer) told the Ma'mums (persons being led by an Imam in Prayer) that he would not perform Sujud-ul-Tilawah (Prostration of Recitation) on reciting the Ayah requiring Sujud (prostration). He then said the Takbir ("Allahu Akbar [Allah is the Greatest]") and started praying, reciting Surah Al-Fatihah, then Surah Al-'Alaq - without prostrating at its end - and then said Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and recited Surah Al-Ikhlas, all in the first Rak'ah (unit of Prayer). He then continued the Salah. Was what he did correct or was he obligated to have performed Sujud-ul-Tilawah? And also, was he obligated to have recited the Surah (Qur'anic chapter) that succeeds Surah Al-'Alaq? What would have been correct? Please, provide us with your legal opinion, and may Allah reward you greatly.

A: Sujud-ul-Tilawah is not obligatory, so there is nothing wrong if an Imam or someone offering Salah individually does not perform it. There is also nothing wrong if one recites a Surah in the second Rak'ah that does not sequentially follow the Surah they have recited in the first Rak'ah.

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The thirteenth question of Fatwa no. 18762

Q 13: If one is reciting the Qur'an and comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) and so they prostrate and say the Taslim (salutation of peace ending the Prayer), some people say that they should not say the Taslim. They say that they should just pick up the Mus-haf (Qur'an-book) and continue reciting. Which is better, to say the Taslim or not?

A: There is no evidence as far as we know on the legitimacy of saying the Taslim after performing Sujud-ul-Tilawah (Prostration of Recitation). Some scholars say this through their own Ijtihad (juristic effort to infer expert legal rulings) and this is their opinion; on which basis it is not a disapproved act on part of those who say the Taslim after it.

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However, it is better not to say it, because there is no evidence for this.

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Fatwa no. 17081

Q: An Imam (the one who leads congregational Prayer) recited one of Ayat-ul-Sujud (Qur'anic verses of Prostration), said Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), performed Sujud (prostration), and then stood up to continue the recitation without saying Takbir (upon rising from the prostration position). Should he have performed Sujud-ul-Sahw (Prostration of Forgetfulness) or not? Some people said that it was obligatory on the Ma'mums (those being led by an Imam in Prayer) to perform Sujud-ul-Sahw, even if they did it after the Salah (Prayer). I hope you will guide us to the truth. May Allah reward you with the best and bless you!

A: It is prescribed to say Takbir to start sujud-ul-Tilawah (Prostration of Recitation) and when rising from it (the prostration position) during Salah, based on the Hadith of Ibn 'Umar (may Allah be pleased with both of them), who said, ("The Messenger of Allah (peace be upon him) used to recite the Qur'an to us. When he came to an Ayat-ul-Sujud, he would say Takbir and perform Sujud and we would perform Sujud with him.") (Related by Abu Dawud) This is based also upon the general meaning of the Hadith: ("The Messenger of Allah (peace be upon him) used to say Takbir with every bending and rising move.") As for the Takbir when performing Sujud-ul-Tilawah outside the Salah, it should be said when going into the Sujud, but not on rising. If the Imam did not say Takbir when rising from the Sujud, he is not obligated to perform Sujud-ul-Sahw.

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The first question of Fatwa no. 21550

Q 1: When a Muslim is performing Sujud-ul-Tilawah (Prostration of Recitation) outside Salah (Prayer), should they raise their hands up to their shoulders as they do when performing Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? Please advise us and may Allah reward you well!

A: It is Mustahab (desirable) to say Takbir to start sujud Al-Tilawah outside salah, according to what is reported to be the practice of the Prophet (peace be upon him), but without raising the hands, as that was not reported.

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The second question of Fatwa no. 19772

Q 2: In a Halaqah (learning circle) formed to recite the Qur'an, the people did not perform Sujud-ul-Tilawah (Prostration of Recitation) until after sunrise.

A: according to the correct scholarly opinion, Sujud-ul-Tilawah is Mustahab (desirable) anytime a person recites the Qur'an and comes across an Ayah requiring prostration after its recitation. If there is a group listening to a reciter, they should not perform Sujud-ul-Tilawah unless the reciter performs it.

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The first question of Fatwa no. 17556

Q 1: what should be done if a person who is reciting the Qur'an comes across any of the Ayat-ul-Sujud (Qur'anic verses of Prostration) at a time when it is not permissible to perform supererogatory Salah, such as sunrise or sunset?

A: It is permissible for someone who is reciting the Qur'an to perform Sujud-ul-Tilawah (Prostration of Recitation) even during times when it is not permissible to perform supererogatory Salah, as Sujud-ul-Tilawah does not follow the same rulings as Salah (Prayer).

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The first question of Fatwa no. 19248

Q 1: I always recite the Qur'an while sitting at my desk and when I reach an Ayah (Qur'anic verse) that requires Sujud-ul-Tilawah (Prostration of recitation), I prostrate on the desk; is this correct or should I go down to the ground?

A: Sujud (prostration) is performed by putting the forehead on the ground or on anything that is placed over it, such as a carpet or the like, whether for sujud-ul-Tilawah (Prostration of Recitation) or other. It will not suffice to perform Sujud by gesturing, unless the person is unable to prostrate on the ground.

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Fatwa no. 18925

Q: I am a student of knowledge and I work in Khartoum Hospital in Sudan. My question is about Ayat-ul-Sujud (Qur'anic verses of Prostration) that I come across while reciting the Book of Allah (may He be Exalted and Glorified) during persistent hours of hard work, can I perform the Sujud (prostration) on the table or what should I do? May Allah reward you with the best!

A: If a person is reciting the Qur'an and they come across an Ayah requiring prostration after its recitation, it is prescribed that they should perform Sujud-ul-Tilawah (Prostration of Recitation) on the ground, if they are able to do this. If it is not possible, for example because riding in a car, a gesture can be made with the head according to the person's ability. However, Sujud-ul-Tilawah is an act of Sunnah (supererogatory act of worship following the example of the Prophet) and not Wajib (obligatory), so there is no sin if it is not performed.

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The second question of Fatwa no. 19188

Q 2: What is the ruling on hearing one of the Ayat-ul-Sujud (Qur'anic verses of Prostration) when the Qur'an is being recited while I am in a car or at work? Should I prostrate or is there a specific Dhikr (Remembrance of Allah) that I could recite instead?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) that, when one of the Ayat-ul-Sujud from the Qur'an is recited, both the reciter and the listener should perform Sujud-ul-Tilawah (Prostration of Recitation) if the listener is near the reciter and intentionally listening to the recitation.

In this case they should perform the Sujud (prostration) after the reciter. This is based on the report narrated by Al-Bukhari in his "Sahih (Book of Authentic Hadith) on the authority of Nafi' on the authority of Ibn 'Umar, who said, ("The Prophet (peace be upon him) would recite one of the Ayat-ul-Sujud while we were with him, then he would perform Sujud (prostration) and we would perform Sujud with him, and we used to crowd (the place) so much so that some of us found no place for their forehead to prostrate on.") As to the situation when you hear a the recitation on the radio while you are in the car, at work, or other than that, or far from the reciter, it is not prescribed for you to perform the Sujud-ul-Tilawah.

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The first question of Fatwa no. 18855

Q 1: Is it permissible to prostrate upon hearing Sajdat-ul-Tilawah (prostration of recitation) from a cassette tape?

A: It is not permissible to offer Sajdat-ul-tilawah when you hear it from a cassette tape. The listener should not perform Sajdat-ul-Tilawah, except after the reciter prostrates and in this case there is no reciter.

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Sujud-ul-Shukr

Fatwa no. 14216

Q: How should sujud-ul-shukr (Prostration of Thankfulness to Allah) be performed? When is it Mustahab (desirable) to be performed? In addition, what is the Du`a' (Supplication) to be said in it? Please provide us with a detailed and complete clarification.

A: Sujud-ul-Shukr is enjoined to be performed by a person whenever they are blessed with a grace that they waited and longed for, or when they get rid of a distress or a misfortune that afflicted them or was about to do so. In such cases, it is Sunnah (a commendable act) that the concerned person makes one Sujud (prostration) in which they are to glorify Allah and thank Him. Finally, Wudu' (ablution) is not a condition for the validity of Sujud-ul-Shukr.

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The fifth question of Fatwa no. 20023

Q 5: Concerning Sujud-ul-Shukr (Prostration of Thankfulness to Allah), what is the Du'a' (supplication) that should be recited when performing it? Is it possible to exalt, praise, and glorify Allah while offering it, as the Messenger of Allah (peace be upon him) said, ("As for Ruku' (bowing), glorify the Lord therein, and as for Sujud (prostration), exert your best endeavours in Du'a' (supplication), as this will all the more merit it being answered for you.") **?**

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A: we say in Sujud-ul-Shukr the same Tasbih (glorification of Allah), exaltation, thanksgiving and supplications that are said in Sujud (prostration) during Salah (prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Times of prohibition

The first question of Fatwa no. 16652

Q 9: What are the times in which it is prohibited to perform supererogatory Salah (prayer)?

A: The times in which it is prohibited to perform supererogatory Salah are: After the Fajr (Dawn) Prayer till sunrise, from the time the sun reaches its meridian till its end, and from `Asr (Afternoon) Prayer till sunset. However, it is permissible to offer a Salah with a valid reason at these times according to the soundest opinion of scholars, such as Salat-ul-Kusuf (Prayer on a solar eclipse), the two Rak`ahs after Tawaf (circumambulation around the Ka`bah), and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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Fatwa no. 20372

Q: does the time when it is not permissible to offer voluntary Salah in case of the Fajr (dawn) Prayer start from the break of dawn until after Fajr Prayer is over, except for the two Rak‘ahs (units of Prayer) of the Fajr Prayer? Please clarify these two issues and may Allah reward you with the best and make you benefit Islam and Muslims!

A: The time for the voluntary Salah ends at the break of the second (true) dawn, except for the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for the Fajr Prayer, and the prohibition lasts until the sun has risen a spear’s length [above the horizon. ed.]. It is reported on the authority of Abu Sa‘id Al-Khudary (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, ❨

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“There is no Salah after Fajr (Dawn Prayer) until the sun has risen high, and no Salah after the ‘Asr (Afternoon Prayer) until the sun has set.”❩ (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 19518

Q 1: The author Muhammad Tariq Muhammad Salih, in his book: "'Amal Al-Muslim fi Al-Yawm wa Al-Laylah (A Muslim's Deeds in the Day and Night)", stated that it is from the Sunnah (what is reported from the Prophet) to perform two Rak'ahs (units of Prayer) after the 'Asr (Afternoon) Prayer, as it has been authentically reported in the Hadith Sahih (Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that the Messenger (peace be upon him) used to do this. The author mentioned the following Hadith:

1. On the authority of 'Aishah (may Allah be pleased with her), who narrated, ("The Prophet (peace be upon him) never came to me in the day after the 'Asr Prayer, without praying two Rak'ahs.") **In another narration,** ("The Messenger of Allah (peace be upon him) never abandoned observing the two Rak'ahs after the 'Asr Prayer in my house.") **(Related by Al-Bukhari and Muslim)**

2. On the authority of 'Aishah, who also narrated, ("Two Salahs which the Messenger of Allah never abandoned performing them in my house, be it secretly or openly: the two Rak'ahs before the Fajr (Dawn) Prayer and the two Rak'ahs after the 'Asr Prayer.") **(Related by Muslim)**

3. On her authority also, she said, ("The Messenger of Allah (peace be upon him) never left the two Rak'ahs after 'Asr.") **(Related by Muslim)**

Are the above Hadith Sahih? Is it from the Sunnah to perform two Rak'ahs after the 'Asr Prayer?

A: It is not permissible to perform Nafilah (supererogatory) Salah after the 'Asr prayer, because this is the time when voluntary Salah is forbidden and what the Prophet (peace be upon him) did in the Hadith mentioned above was to make up for the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for the Zhuhr (Noon) Prayer that he had missed. He (peace be upon him) did this regularly, because it was his habit (peace be upon him) that if he did some religious act he would continue doing it regularly, and this was particular for him (peace be upon him) alone. However, it is permissible to perform Salah after 'Asr if it is for a particular reason, such as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), Salat-ul-Kusuf (Prayer on a solar eclipse), the two Rak'ahs after Tawaf (circumambulation around the Ka'bah) following the 'Asr and Fajr Prayers, and the Funeral Prayer, due to the Hadith mentioned in this regard.

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The second question of Fatwa no. 18024

Q 2: Is it permissible to offer supererogatory Salah (prayer) after Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer?

A: It is permissible to offer supererogatory Salah after Zhuhr. However, it is not permissible to offer it after `Asr (Afternoon) Prayer because it is one of the times in which performing supererogatory Salah is prohibited, except in special situations such as the two Rak`ahs after Tawaf (circumambulation around Ka`bah), Salat-ul-Kusuf (Prayer on a solar eclipse) and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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The third question of Fatwa no. 16462

Q 3: What is the ruling on offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) in the times when it is prohibited to offer Salah (Prayer)?

A: offering Tahiyyat-ul-Masjid in the forbidden times is disagreed over by scholars. If a person offers it, they should not be reproached, as it has a reason to be offered, which is entering the Masjid with the intention of staying there.

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Congregational Salah

(Part No. 6; Page No. 178)

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Fatwa no. 20519

Q: We are a group of government employees and we perform some of the Salahs (Prayers) in a special Musalla (a place for Prayer) in which congregational Salah is offered. However, we do not say the Adhan (call to Prayer) for the congregational Salah, because we cannot hear it, so we only say the Iqamah (call to start the Prayer). I hope that Your Eminence will explain the following issues:

First: Is it permissible for us not to say the Adhan and just say the Iqamah?

Second: If the instrument used to announce the Adhan in the Masjid (mosque) is broken or there is a power cut, what should we do in these circumstances, because we, or at least some of us, depend on hearing the Adhan from the Masjid? Is it permissible for women to give the Adhan and Iqamah?

Third: If a person or a group of people enter the Masjid to perform Salah and find that the congregational Salah has finished, should they say the Adhan and Iqamah or should they just say the Iqamah, as people do today?

Fourth: If a person misses some Salahs due to sleep, what should they do in regard to the Adhan and Iqamah?

Fifth: is it permissible for a woman to observe Sawm (Fasting) after delivery if her postpartum bleeding stops, even though she has not completed the 40 days, and can she also perform Salah?

A: First: It is obligatory to perform Salah in the nearest Masjid to your workplace,

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as long as you are able to do so and you can hear the Adhan, because congregational Salah in the Masjid is obligatory for men and it is not permissible to stop offering it there. As for women, it is not prescribed for them at all to give the Adhan or Iqamah.

Second: Nowadays, there are accurate instruments to tell the time. If you cannot hear the Adhan for some reason, it is your obligation in this circumstance to depend upon a clock and go to the Masjid at the due time of the Salah.

Third: Giving the Adhan is one of the collective obligations. If the Mu'adhin (caller to Prayer) has said the Adhan in the Masjid and the Salah has ended and another group comes to perform the Salah, it

is prescribed for them to just say the Iqamah; they do not have to say the Adhan.

Fourth: If a person lives in a city, it is sufficient for them to say the Iqamah for every Salah they miss. However, if they live in the desert or a place where no one gives the Adhan, they should give the Adhan once and say the Iqamah for every Salah.

Fifth: If a woman becomes ritually pure before the 40 days of her postpartum period has ended, she should perform Ghusl (ritual bath following major ritual impurity), perform Salah and Sawm, and it is permissible for her husband to have sexual intercourse with her, because she is considered to be ritually pure after the postpartum bleeding stops.

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The fourth question of Fatwa no. 19596

Q 4: What is the ruling on a man who does not offer prayer in congregation? We adviced him many times but he makes his excuse the impurity of his clothes because he works as a butcher and adds that he offers Salah individually. He has been doing this for a long time. Is this permissible?

A: A man has to perform the five obligatory Prayers in congregation with the Muslims in the Masjid and it is not permissible for him to miss congregational Salah unless there is a legal excuse such as disease, fear or the like. The mentioned person has to assign clean clothes other than the work uniform in order to offer Salah, such a great act of worship, according to the Saying of the Prophet (peace be upon him): ("Whoever heard the call (adhan) and he did not come to it (the prayer), then there is no prayer for him except with an excuse".) It was said to Ibn `Abbas (may Allah be pleased with them), 'What is a legal excuse?' He said, 'Fear or disease'.

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Fatwa no. 20315

Q: I live in a village where there are three Masjids (Mosques), and one of them is very close to where I live. Sometimes, when the time for a Salah (Prayer) arrives, i give the Adhan (call to Prayer), but nobody comes to the Masjid to perform the Salah with me, so I perform the Salah

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alone, but the other Masjids have people in them performing Salah. Please advise me on the Salah that I am performing; it is permissible for me to continue to do what I am doing?

A: If there are no people in the neighborhood of the Masjid who perform Salah in it, it is obligatory on you to go to a Masjid where congregational Salah is held and perform the Salah there. You should not perform Salah alone, because Salah in congregation is Wajib (obligatory).

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Fatwa no. 20182

Q: I live in a small street where there is no Masjid (mosque). Rather, some of the inhabitants of this place just offer Salah (Prayer) in a courtyard that is allocated for such a purpose. A benevolent man offered to build a Masjid and advised the people of our street to co-operate and define a suitable location for the Masjid to be built on. However, they refused to do so, then the concerned benevolent man agreed with one of the inhabitants of our street to build the Masjid by the border of the street. The Masjid was then built, though the people who initially refused to define a suggested location for the new Masjid still pray in the courtyard mentioned above which is located next to the Masjid. A few days later, the concerned Masjid started to become abandoned as people who prayed in it left the street. To get to the point, nowadays I pray in a Masjid that is one kilometer away, but I do not pray with the people in the courtyard.

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Should I pray with these people in the courtyard or I should pray in the Masjid that is one kilometer away? What is your advice to the people who still pray in the courtyard?

A: You have to pray with the congregation whether in the concerned Masjid or in the courtyard. It is impermissible for you to perform the obligatory Salah alone for the Prophet (peace be upon him) said: ("Anyone who hears the Call (to Salah) and does not respond, there is no (acceptable) Salah for him except if he has a valid excuse.") On the other hand, you have to report the matter to the Prince of your town so that he obligates people who pray in the courtyard to pray in its neighboring Masjid. This is binding because the Messenger of Allah (peace be upon him) commanded that Masjids (mosques) be built, used for offering Salah in, cleaned, and perfumed. Allah (Glorified and Exalted be He) praises those who do this saying: (In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,) (Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât)) He (Glorified and Exalted be He) also says: (The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh.) May Allah guide us all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20573

Q: I would like to ask Your Eminence about the meaning of the Hadith related by Abu Dawud and others on the authority of Abu Sa`id Al-Khudry, that the Messenger of Allah (peace be upon him) said,** (Congregational Salah (Prayer) is equivalent to twenty-five Salahs offered alone. If a person offers Salah in a desert, and performs its Ruku` (bowing) and Sujud (prostration) perfectly, it becomes equivalent to fifty Salahs (in respect of reward).) **Abu Dawud said that `Abdul-Wahid ibn Ziyad said about this Hadith, (Salah alone in the desert is rewarded twice as much as Salah in congregation.) **This Hadith was ranked as Sahih (authentic) by Shaykh Al-Albany in the Sahih Book of Abu Dawud. Al-Shawkany mentioned in "Al-Nayl" the wisdom behind dedicating this reward to Salah in the desert. Some people take this Hadith as a pretext to leave the congregational Salah and offer it alone in the desert. A teacher who works in Al-Hanakiyyah, which is 107 km away from Madinah, passes by some Masjids (mosques) on his way back from the school to Madinah, which might be at the time of the Zhuhr (Noon) or `Asr (Afternoon) Prayer, but he leaves the Masjids and offers Salah in the desert to get this reward. Please advise concerning this, may Allah reward you in this world and in the Hereafter; He is the One Able to do this.**

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A: The mentioned Hadith is about those who are in the desert and cannot reach a Masjid. However, if a person is close to a Masjid and heard the Adhan (call to Prayer), he should offer Salah in the Masjid with the congregation, and it is impermissible for him to offer Salah alone, according to the saying of the Prophet (peace be upon him), (Whoever hears the Adhan and does not come to Salah, his Salah is not valid, unless he has an excuse.) The Prophet (peace be upon him) told the blind man who asked him to give him permission to offer Salah at home, so that he could avoid the hardships he finds on his way to the Masjid, ("Do you hear Adhan?" The man said, "Yes." He (peace be upon him) said, "Then answer it, for I cannot find a concession for you.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20429

Q 1: I am a man so full of love for my camels that I cannot pull myself away from them, due to their loveable character and nature. This causes me to miss attending the Maghrib (Sunset) Prayer in the Masjid (mosque) in congregation, because I go with them to the desert. Sometimes, I also miss the 'Isha' (Night) Prayer if I stay late with them, but when the time for the Adhan (Call to Prayer) is due, I call it loudly and then the Iqamah (Call to start the Prayer) and perform Salah (Prayer) with my brothers and four children, and we perform it at the due time, without delay. Is there anything I have to do to expiate for not attending the Maghrib Prayer in congregation

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and sometimes the 'Isha' Prayer for the above reason, even though I perform them with my brothers and children in the desert? If I am sinful for this, I will sell my camels and anticipate the recompense from Allah, although I love them dearly.

A: It is obligatory on your part and those with you to perform Salah in the Masjids (Mosques) of the town nearest to you, if you are somewhere where you can hear the Adhan without a microphone, as the Prophet (peace be upon him) said, ("Anyone who hears the Call (the Adhan) and does not respond, there is no Salah for him, unless he has a lawful excuse.") It was asked of Ibn 'Abbas (may Allah be pleased with him both), "What is a lawful excuse?" He said, "Fear or illness." Furthermore, when a blind man came to the Prophet (peace be upon him) saying, "O Messenger of Allah! I have no one to guide me to the Masjid," and asked for a Rukhsah (concession) to perform Salah in his house, he (peace be upon him) said, ("Do you hear the Call to Salah?" He said, "Yes." He (peace be upon him) said, "Then respond (to it).") However, if you are far away and you cannot hear the Adhan, there is no harm in you performing the congregational Salah where you are.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 20661

Q: Nowadays there are many rest areas where people frequent. Because of this, some Masjids (mosques) are built close to them to help people in the rest areas to offer congregational Salah (Prayer).

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Some people say that it is permissible for them to offer Salah in the rest areas rather than in the Masjid, although the Masjid is so close and they can hear the Adhan (call to Prayer). Their excuse say that Salah must be offered in congregation but not necessarily in the Masjid and that the person is rewarded for Salah in congregation even if not in the Masjid. what is the ruling on a person who observes Sawm (Fast) in Ramadan and does not offer Salah in the Masjid on the pretext that they offer congregational Salah in rest areas? Is the person who does not offer congregational Salah in the Masjid considered immoral and disobedient to Allah (Exalted be He)? What is the advice which Your Eminence gives to those people? We would like this Fatwa (legal opinion issued by a qualified Muslim scholar) to be in a written form to be distributed to the people who frequent those rest areas. Is it permissible for a traveler to neglect the congregational Salah if they are not residents in this country?

A: All Muslim men have to offer the Five Obligatory Daily Prayers in the Masjid because it is for this reason that the Masjids are built and because the Prophet (peace be upon him) said: ﴾Anyone who hears the Adhan and does not respond (i.e. does not come to the Masjid for Prayer), there is no (reward for the) Salah for him except with an excuse.﴿ Also, the Prophet (peace be upon him) said he would burn the people who did not offer Salah in the Masjid without even asking whether they had offered congregational Salah at their homes or not. He (peace be upon him) also did not give permission for the blind person, who did not find anyone to take him to the Masjid, to offer Salah at home. In fact, he ordered him to answer the call of the Mu'adhin (caller to Prayer) and to offer congregational Salah in the Masjid. Besides, offering Salah in congregation in the Masjid has been the tradition of Muslims in the past and in the present.

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Fatwa no. 13841

Q: A group of teaching Qur'an for women provides transportation for the sisters in charge of teaching the Qur'an and sometimes for the students in the school. We have a problem for which we want to know the ruling of Shari`ah (Islamic law). The bus driver brings the sisters from their houses to school at the time of the `Asr (Afternoon) Prayer. consequently, the driver misses the `Asr Prayer in congregation in the Masjid (mosque). It should be noted that we cannot postpone bringing them to school after the `Asr Prayer because this will make them miss the lessons of the Qur'an. Moreover, they cannot come to school before the `Asr Prayer as this would require them to leave their houses earlier. It is worth mentioning that some of them are students and some others are employees in the morning and return home late at noon. Others are housewives and have specific responsibilities and it is hard for them to leave to school earlier than their duty requires. Also, the driver cannot stop along the road to offer the `Asr Prayer

in congregation then continues to school, because this will delay them and make them miss the lessons of the Qur'an. The entire group of teaching the Qur'an will suffer and so will the students as a result of the delay of the teachers who will give the Qur'an lessons. We would like to explain to Your Eminence that the houses of those sisters are far from school and it requires much time to get them all to school. The school time starts almost forty-five minutes after the Adhan (call to Prayer) of the `Asr (Afternoon) Prayer. What is the ruling on the driver missing the `Asr Prayer in congregation in the Masjid? Are we committing a sin? It should be noted that we are responsible for setting the course of the buses. Please advise, may Allah reward you!

A: You have to let the driver offer the congregational Salah in the Masjid even if you will have to start late because congregational Salah in the Masjid is obligatory for men and the reason you have mentioned is not a good enough excuse for the driver to abandon congregational Salah. May Allah grant you success and help us to do all good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15505

Q: Is it permissible to offer fajr (Dawn) Prayer in congregation after sunrise?

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A: A person who misses Salah has to offer it in congregation, even after the elapse of its due time as much as they can. This is based on the Hadith that is authentically reported from `Imran ibn Husayn (may Allah be pleased with him) who said: (We traveled the whole night along with the Prophet (peace be upon him), and when it was almost dawn, we got down to rest, and we were overpowered (by sleep) till the sun's heat woke us up. All of us then got up in amazement hurrying to his water of ablution. The Prophet (peace be upon him) ordered Bilal to call to prayer and prayed the two Sunnah rak'ahs before dawn. Bilal then declared Iqamah (the second call to prayer) and we performed the (dawn) prayer.)

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The first question of Fatwa no. 18743

Q 1: Muslims in Pakistan postpone the five obligatory prayers until the end of the permissible time. They also make the Adhan (call to Prayer) late. Is it permissible for me to offer Salah in its due time before hearing the Adhan, as offering Salah in its due time is better, as is the case in The Kingdom of Saudi Arabia?

A: You should urge them to offer Salah in its due time to get the reward and to be following the Sunnah (supererogatory act of worship following the example of the Prophet). If they insist on postponing Salah, you should offer Salah with them and do not offer Salah alone; because offering Salah in congregation is obligatory, as long as

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they do not postpone Salah until its time elapses.

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The first question of Fatwa no. 19613

Q 1: While we were on journey the time of Salah (Prayer) became due, so we stopped to perform the Salah. One member of our group told us to perform Tayammum (dry ablution with clean earth) and then perform Salah individually, even though we were a large group. My question is: Is it permissible for people who perform Tayammum to choose one of them to be the Imam (the one who leads congregational Prayer) or not?

A: It is obligatory upon men, whether at home or on a journey, to perform Salah in congregation. This is so whether they perform Tayammum or Wudu' (ablution). It is not permissible for them to perform Salah individually due to Tayammum. What that man told you is not correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fourth question of Fatwa no. 16149

Q 4: There is a man who does not attend congregational Salah (Prayer) because the Prophet (peace be upon him) told one of his Sahabah (Companions), (Be used to staying at home.) What is the opinion of scholars on this?

A: It is impermissible to abandon the congregational Salah in the Masjid (mosque) unless there is a Shar`y (Islamically lawful) excuse,

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whether sickness or fear. His order (peace be upon him) to his Sahabah to stay at home refers to keeping away from Fitnah (temptation) and evil, not abandoning the Jumu`ah (Friday) Prayer and the congregational Salah.

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The fifth question of Fatwa no. 21368

Q 5: What is the ruling on those who abandon Salah (prayer) in congregation and do not offer Salah in the Masjid (mosque) except for Jumu`ah (Friday) Prayer? Some of them do not offer Salah in congregation except on the Day of `Eid and do not offer Jumu`ah (Friday) Prayer or offer Salah in congregation? Would you kindly advise us regarding this serious matter which many Muslims neglect, especially the youth? May Allah guide them and us to what pleases Him! May Allah protect us from His Wrath and severe punishment!

A: Offering Salah in congregation is obligatory upon every Muslim for the five daily Prayers and Jumu`ah. The Prophet (peace be upon him) stated: (Whoever hears the call (to Salah) and does not come to it, there is no (reward for) his Salah except with an excuse.) Also, he (peace be upon him) said to the blind man who asked permission to offer Salah in his home because of the hardship he sufferd in coming to the Masjid (mosque): (Do you hear the call (to Salah)? He replied: Yes. He (peace be upon him) said: then respond (to the call).) The Prophet (peace be upon him) considered burning the houses of those who did not attend Salah (in congregation).

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The fourth question of Fatwa no. 21030

Q 4: the Imam (the one who leads congregational Prayer) of our Masjid (mosque) does not perform the Fajr (Dawn) Prayer and he does not want anyone to perform it in the Masjid, because he lives in front of it. The matter has reached the extent that he even disturbs those few believers who do perform Salah (Prayer) in this Masjid without being embarrassed doing so. Sometimes, they now do not call the Adhan (Call for Prayer). In relation to the Salah, this Imam tells us to, "Pray as you have seen me (the Imam) praying." He places his hands by his sides, but some people place their right hand on the left and place them both on the chest. He does not raise his hands after rising from Ruku' (bowing), but some people do. He raises his hands to make Du'a' (supplication) after each of the Five Obligatory Daily Prayers, but some people do not do so. He tells them that they should perform the Salah as he does. I am sorry to have to say this, but we are suffering and the people of the village are ignorant. The Imam's brother teaches the Qur'an in the same village, where they have been living for around 17 years. Both of them have memorized the Qur'an, but the problem is that during all this time, he does not act in accordance with it or understand it. An example of this is that when someone passes away, they recite the Qur'an and eat and drink coffee for 3 days and on the 40th day after their death.

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In addition to this, the Imam makes Hirz (protective amulets) and practices Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). What is your response to this Imam?

A: It is Wajib (obligatory) upon men to perform the obligatory Salahs in congregation in the Masjid at their due time. It is also obligatory for the Imam to always be punctual and arrive on time to lead the people in Salah, as he is a guardian of the believers and is responsible for those under his guardianship. The Imam, and those led by him in Salah, should strictly abide by the Sunnah as to the way of performing Salah, because the Prophet (peace be upon him) said, ("Pray as you have seen me praying.") Therefore, Salah should be performed according to the Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that relate the manner in which the Prophet (peace be upon him) prayed.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul- \`Aziz ibn \`Abdullah Al Al-Shaykh

The second question of Fatwa no. 16742

Q 2: There is a Masjid (mosque) in the building where we live. Is it permissible for a student to offer Salah (Prayer) in their room? School here needs a lot of study and most of the students stay awake all night and do not offer the Fajr (Dawn) Prayer. Also, they find no time to offer Salah because of their studies when they wake up in the morning. What should they do? Is it permissible for them to make up for the missed Salah at another time? what is the ruling on a person who wants to offer the Fajr Prayer but their studies prevent them from this?

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A: It is obligatory to observe offering Salah on time in congregation, if this is possible. It is not permissible to sleep and delay offering the Fajr Prayer until finishing studies during the daytime. Whoever sleeps unintentionally at the time of Salah should hasten to offer it as soon as they wake up. This is because the Prophet (peace be upon him) said: (Whoever misses a Salah because they sleep or forget it should offer it when they remember it, there is no Kaffarah (expiation) for it except this.)

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The second question of Fatwa no. 16371

Q 2: A man performs almost all the Faridahs (obligatory Salahs) at home, except the Jumu'ah (Friday) prayer and a few of the obligatory Salahs (prayers). If anyone tells him about congregational Salah in the Masjid (mosque), he cites the Hadith: ("Do not make your houses graves.") **What is the meaning of this Hadith?**

A: The Prophet (peace be upon him) said, ("Do not make your houses graves,") by way of urging to perform Nafilah (supererogatory) Salahs at home. It is obligatory to perform the Faridahs in the Masjid in congregation, because the Prophet (peace be upon him) said, ("Anyone who hears the call (the Adhan) and does not respond, there is no Salah for him, unless he has a lawful excuse.") Besides other Hadith to the same effect.

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The third question of Fatwa no. 16311

Q 3: My weekend is on Thursdays and Fridays, and on those days I offer the Five obligatory Daily Prayers at home, because I feel too lazy to go to the Masjid (mosque), given that I have three children. What is the ruling on this?

A: A Muslim should offer the Five Obligatory Daily Prayers in the Masjid; it is impermissible for him to offer them at home, as the Prophet (peace be upon him) said, (Whoever hears the Adhan and does not come to Salah, then there is no reward for this Salah, except with an excuse.) He (peace be upon him) said to the man who came asking him to let him offer Salah at home, ("Do you hear Adhan?" The man said, "Yes." He said, "Then answer it.")

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First question of Fatwa no. 20683

Q 1: Is it Sunnah (a commendable act), if I miss the congregational Salah (Prayer) in the Masjid (mosque), to perform it with my wife at home? If so, am I entitled to the reward of congregational Salah?

A: If you miss the congregational Salah in the Masjid, it is permissible that your wife or any other woman at home prays as Ma'mum (a person being led by an Imam in Prayer) behind you. You may do so for any Nafilah (supererogatory) Salah as well. A proof for this is that Anas (may Allah be pleased with him) said: (The Prophet (peace be upon him) visited us after sunrise.

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When he (peace be upon him) started to pray Salat-ul-Duha (supererogatory Prayer after sunrise), I and the orphan prayed behind him and Um Sulaym prayed behind us all.)

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Fatwa no. 13973

Q: We seek your Eminence Fatwa (legal opinion) on the ruling of having several Musallas (praying rooms) in many separate departments that are close to one another, and located in the same building and surrounded by one fence. It should be noted that there is a large Masjid (mosque) for all departments which does not afford sufficient space for everyone only in Zhuhr (Noon) Prayer, but during others prayers there is a sufficient place to all the employees of these departments. What is the ruling on having many Musallas in these departments in other than the time of Zhuhr? As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The people who work in these departments have to offer all obligatory Prayers in the large Masjid. If it does not have enough space to accommodate all the people in Zhuhr (Noon) Prayer, you should expand it even by building a temporary sunshade under which people may pray until it is expanded properly later on.

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The fourth question of Fatwa no. 19329

Q 4: Is it permissible for workers to delay offering Zhuhr (Noon) Prayer and offer it an hour before the time of `Asr (Afternoon) Prayer under the pretense that all workers in the area do so, or that the employer refuses to allow them to offer Salah (Prayer) at any other time?

A: It is obligatory upon a Muslim to perform Salah at its due time with the congregation in the Masjid (mosque). There is no harm in delaying congregational Salah as long as it does not extend beyond the time of the concerned Salah due to a Sahr`i benefit, such as offering Zhuhr after the extreme heat subsides, waiting for congregational Salah, and the like. however, offering Salah alone and abandoning the congregational Salah on the pretext that people are used to this or that the employer refuses is impermissible.

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Fatwa no. 20995

Q: I work as a foreign language teacher at a private institute. Classes are from 6 to 8 PM and 8 to 10 PM. This means that the congregational Salah (Prayer) of Maghrib (Sunset) and `Isha' (Night) are performed in the Masjid during the time of the classes. Nevertheless, we offer Maghrib Prayer at 7 o'clock and `Isha' Prayer at 9 o'clock i.e. about half an hour after the concerned congregational Salahs (Prayers) finish in the Masjid. Unfortunately, such phenomenon spreads

widely in private institutes for people in charge of them do not care about offering Salah on time. They claim that it is permissible to offer congregational Salah inside the concerned institutes. It is considerable to mention that the institute where I work is just next to a Masjid, so nothing necessitates abandoning Salah in the Masjid. Could you please tell us whether it is permissible for us to offer Salah inside the institute or should we complain against the people in charge of it, so the times of the classes are modified? Please, advise the heads of such institutes! May Allah reward you the best!

A: According to both verbal and practical Sunnah (whatever is reported from the Prophet, peace be upon him), it is Wajib (obligatory) on male Muslims to perform the congregational Salah in the Masjid. On the other hand, the Prophet (peace be upon him) intended to burn those who abandoned the congregational Salah, in their homes. The prophet's caliphs, Sahabah (Companions of the Prophet), and their followers (may Allah be pleased with them all) thus used to perform the congregational Salah in the Masjid. In addition, the Prophet (peace be upon him) said in a Hadith Sahih (authentic Hadith): ﴿Whoever hears Adhan (call to Prayer) and does not come to it (congregational Salah in the Masjid), his Salah is not accepted unless he has a (valid) excuse.﴾ It is authentically reported that a blind man said to the Prophet (peace be upon him): ﴿"O Messenger of Allah, (I am blind and) I do not find a person to accompany me to the Masjid. Is there any Rukhsah (concession) for me to pray at home?" The Messenger (peace be upon him) said: "Do you hear Adhan?" He said: "Yes". The Prophet said: "Then respond".﴾ According to another narration, the Prophet said: ﴿I do not find any Rukhsah for you.﴾ Consequently, it is Wajib on (male) teachers, employees, and students in question to perform congregational Salah in the neighboring Masjid. This is to follow the Sunnah, block the means to useless escape of Salah in the Masjid, and be far away from resembling the hypocrites. It is worth mentioning that the claim that performing Salah inside such institutes achieves their interest

and guarantees a better attendance of their students and staff members is not a Shar`y (Islamic legal) excuse.

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Fatwa no. 16947

Q: Some governmental administrations have Masjids (mosques) in which congregational Salahs (Prayers) especially Zhuhr (Noon) Prayer are performed. Nevertheless, sometimes carpets are spread in some departments of such administrations and a number of people offer Salah (Prayer) there. It is worth mentioning that the neighboring Masjids have enough capacity for all worshippers. Is it thus permissible to abandon performing Salah in the main Masjids and offer it instead in temporary places of Salah where people pray in small groups? What is the ruling if the main Masjid (mosque) does not have enough room for all worshippers? Please, advise! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to perform the obligatory Salah in such administrations' departments or passages. Rather, congregational Salah has to be performed in the concerned administrations' Masjids.

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Third question of Fatwa no. 19587

Q 3: The Masjid (mosque) beside the governmental administration where I work suffers neglect on the part of the concerned authority. Only new soldiers offer Salah (Prayer) in the Masjid. Unfortunately, the concerned soldiers may not know the meaning of Salah. They come to pray without making Wudu' (ablution), make many movements that render their Salah Batil (null and void), and disturb other worshippers. We have advised them uselessly more than once. My colleagues thus abandoned performing Salah in the concerned Masjid as bad smells and noise that disrupt calmness of worshippers emit from it. Consequently, we established a temporary place for Salah inside our administration in which all employees started to offer their Salah. It is worth mentioning that when I perform my Salah in this Masjid, none of my colleagues offer Salah. They only offer Salah in the concerned temporary place when I pray with them after reminding them of the importance of performing Salah on time.

Am I sinful for abandoning performing Salah in the Masjid as it is reported that the Messenger of Allah (peace be upon him) said: (No valid Salah is performed by a (male) person living near a Masjid except that which he offers in the Masjid.) **Note that only Salah of Zhuhr (Noon) comes while we are at work. Please, advise! May Allah reward you the best!**

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A: It is Wajib (obligatory) to ask the authority in charge of the concerned Masjid to repair and look after it, and instruct worshippers to perform Salah in the Mashru` (Islamically acceptable) way. Such authority has to prevent negligence of rulings of Salah in the concerned Masjid for Salah is the second pillar of Islam and its main integral. It is thus impermissible to show mildness regarding the performance of Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 19350

Q 4: My house is around one kilometer away from the Masjid (mosque), and I hear the Adhan (call to Prayer) only through the microphone. Do I have to offer Salah (Prayer) there or may I offer Salah at home? Please advise concerning this matter, may Allah protect you.

A: whoever hears the Adhan should answer the call, unless he has a Shar`y (Islamically lawful) excuse. This is indicated in what was related by Abu Hurayrah (may Allah be pleased with him), that a blind man came to the Prophet (peace be upon him) and said, (O Messenger of Allah! (I am blind and) I do not have someone to lead me to the Masjid. Is there any concession for me to offer Salah at home? The Prophet (peace be upon him) said, "Do you hear the Adhan?" He said, "Yes."The Prophet said, "Then answer it.") Related by Muslim in the Book of Masjids (1/458); Imam Ahmad (volume 3, p. 423); Abu Dawud, Al-Nasa'iy and Ibn Majah with a slight variation.

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The Prophet (peace be upon him) also said, (Whoever hears the Adhan and does not come to Salah, then his Salah is not valid, unless he has an excuse.) Related by Ibn Majah and Al-Daraqutny with a Sahih (authentic) Isnad (chain of narration). It was also related by Imam Ahmad in his Musnad (Hadith compilation) with a slight variation. When Ibn `Abbas (may Allah be pleased with him) was asked about the excuses, he said, "Either fear or sickness."

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The sixth question of Fatwa no. 15928

Q 6: What is the distance that permits a person to abandon going to the Masjid (Mosque) for congregational Salah or Jumu`ah (Friday) Prayer?

A: It is Wajib (obligatory) upon whoever hears the Adhan (call to Prayer) to go to the Masjid to offer the congregational Salah. The Prophet (peace be upon him) said, ("Whoever hears the Adhan (call to Prayer) and does not respond to it (i.e. by going to the Masjid for Salah), their Salah is not accepted unless they have an excuse.")

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Fourth question of Fatwa no. 18280

Q 4: Some people delay performing the

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Zhuhr (Noon) Prayer claiming that the congregational Salah (Prayer) is performed in the Masjid (mosque) early and that it is preferred that Zhuhr Prayer is delayed. Such people thus pray Zhuhr Prayer alone at a later time, is their Salah valid? Similarly, some people perform `Isha' (Night) Prayer alone at a later time claiming that it is preferred to pray `Isha' Prayer during the last part of night; is such Salah valid? Provide us with your beneficial answer please. May Allah reward you with the best.

A: It is impermissible for male Muslims to abandon performing congregational Salah and pray alone. This is because congregational Salah is Wajib (obligatory) as the Prophet (peace be upon him) said: (Whoever hears the call (to Salah) and does not come to it, then there is no (acceptable) Salah for him unless he has a valid excuse.) Moreover, the Prophet (peace be upon him) thought to burn the houses of those who would not go out to perform congregational Salah.

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Fatwa no. 19017

Q: Though we allocated the biggest place in the school where we work for offering Salah (Prayer), this place does not have enough capacity for all students. Is it thus permissible that we divide students into two large groups so that some of them pray in another place such as the second floor? If so, do such students have to pray behind a different Imam (the one who leads congregational Prayer) or are they to join the main congregation bearing in mind that microphones are available? May Allah

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grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Students have to perform Salah in one congregation even when they are on different floors so long as they can hear the Imam via the microphone. In other words, it is not permissible that the students in question are divided into more than one congregation as they do not need to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21904

Q: I would like to tell Your Eminence that, in the Subscribers Services Department of the Saudi Telecom building in Abha, there is a public Musalla (a place for Prayer) on the middle floor that has Mus-hafs (copies of the Qur'an), a microphone and praying mats. However, Salah (Prayer) is still offered in congregation in different sections of the same building, under the pretext of pressure of work. We would like Your Eminence - and may Allah bless you - to give us a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the permissibility of performing more than one congregational Salah in the same building. May Allah reward you with the best!

A: You must all perform the congregational Salah in the public Musalla located in the building. It is not permissible for you to separate into different congregations without a necessity. This should only be done if you have a lawful excuse not to go to the Masjid, because our Din (religion) encourages unity and forbids disunion.

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The fifth question of Fatwa no. 13842

Q 5: When we train in the desert, we offer Salah (Prayer) in several congregations where we can see one another; what is the ruling on this?

A: If it is possible to offer Salah in the training base in one congregation, it would be better and is more rewarded. When it is not possible or it is difficult, there is no harm in doing so.

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The third question of Fatwa no. 17597

Q 3: A company owner hires non-Muslims and Muslims, some of whom claim to be Muslims, but they do not attend the congregational Salah (Prayer) for a long time. We advised them many times, but they did not listen to our advice. They admit that the only congregational Salah they offer is the Jumu'ah (Friday) Prayer. I hate such people, but my elder brother says that they are qualified workers.

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What should we do? Please advise. May Allah reward you.

A: A person who hires muslim workers should urge them to offer Salah, encourage them to do this, and give them the chance to offer it.

It is impermissible for the employer to let them work for him while they insist on abandoning the congregational Salah, as keeping silent on the issue indicates acceptance of their behavior, and thus, he is considered their partner in sin and their helper in falsehood and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Allah (Glorified and Exalted be He) says, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

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The first question of Fatwa no. 17844

Q 1: My father cannot perform Salah (prayer) well, therefore, I stand by his side to lead him in Salah. He does exactly as I do, i.e. when I say Takbir, he says it too. I recite Surah Al-Fatihah word by word and he repeats after me until the end of Salah, because he has not memorized any Surah from the Qur'an. When I finish Salah, I make a new intention and repeat my Salah inaudibly. I should mention here that I do not make the intention to lead my father or to offer Salah with him,

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but just to teach him. Is this permissible?

A: Teach your father Surah Al-Fatihah outside Salah and also the Dhikr (Remembrance of Allah) of Ruku` (bowing), Sujud (prostration), sitting between the two prostrations, the first and the last Tashahud then tell him to offer Salah in congregation in the Masjid (mosque) and he will learn how to offer Salah In sha'a-Allah. Tell him that it is obligatory to offer Salah in congregation at the Masjid because the Prophet (peace be upon him) stated: ﴾Whoever hears the call (Adhan) and he does not come to it (the prayer), then there is no prayer for him except with an excuse.﴿ Related by Ibn Majah and Al-Daraqutni. Ibn Hibban and Al-Hakim graded it as Sahih (authentic) according to the conditions of Imam Muslim. Ibn `Abbas (may Allah be pleased with them both) was asked about the excuse mentioned in this Hadith. He said: Fear or sickness. It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that: ﴾A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid (mosque). He, therefore, asked Allah's Messenger (peace be upon him) permission to offer prayer in his home. He (the Prophet) inquired: Do you hear the call to prayer? He said: Yes. He (the Prophet) said: Respond to it.﴿ There are many Hadith regarding the obligation of men offering Salah in congregation in the Masjid.

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Fatwa no. 20633

Q: My children are married and they live in a building which I own. They do not offer Fajr (Dawn) Prayer with the congregation at the Masjid (Mosque). They are employees and

they receive a salary. I advised them many times but they do not listen to me. Should I throw them out of my house? Please, advise me. May Allah reward you with the best!

A: You should obligate your children to offer Salah. If they refuse, you have to send them out of your house, as they are able to depend on themselves. However, you should continue advising them and refer their affair to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) so that they may help you. May Allah guide them!

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The seventh question of Fatwa no. 19283

Q 7: What is the ruling on a person who started offering one of the Five Obligatory Daily Prayers alone and then the congregational Salah (Prayer) begins? Is it permissible for them to offer Salah again in congregation to get the reward of congregational Salah?

A: If a person has already started Salah alone and then the congregational Salah begins, it is desirable for them to shift the intention to Nafilah (supererogatory) Prayer, say the Taslim (salutation of peace ending the Prayer), and then join the congregation and offer the obligatory Prayer.

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Fatwa no. 17170

Q: I visited the Hashemite Kingdom of Jordan this year for the first time in my life. Praise be to Allah (Exalted be He) who granted me success and helped me to work with some Salafees (the followers of the way of the righteous predecessor). I noticed here, in Jordan, some things regarding how the Salafees in particular offer Prayer, which I did not see in Egypt. Among these matters which occupied my mind and prompted me to write to Your Honor is the opinion of the knowledgeable Sheikh, Nasir Al-Din Al-Albany, may Allah protect him and benefit the Muslim Ummah through him, that it is not permissible to conduct a second congregational Salah after offering that particular congregational Salah in the Masjid (mosque). In all the Masjids in Egypt, we usually perform a second and third congregational prayer and no one objects, even in the Masjid of the university. I hope that Your Honor will direct me to the correct opinion in this regard.

A: Offering a second congregational Salah of one of the five obligatory daily Salahs has three cases:

The first case is offering a second congregational Salah before finishing the first one, which is not permissible as this contradicts the Sunnah as well as the commandment that one should offer Salah with the first congregation.

The second case is coming to the Masjid after missing the congregational Salah which was offered, then a person joins one who missed the first congregation to offer Salah in a second congregation. Abu Sa`id Al-Khudri (may Allah be pleased with him) said: (that Allah's Messenger (peace be upon him) saw

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a man offering Salah alone so he (peace be upon him) asked: Is there any man who will give him charity by offering Salah with him.) Related by Abu Dawud. Al-Tirmidhi related a Hadith with a similar meaning and said: This Hadith is Hasan (good Hadith). The narration of Al-Tirmidhi adds that a man stood and offered Salah with him (the man).

The third case is not praying the first congregational Salah with the Imam in order to lead another congregation of those who did not attend the first congregational Salah. Doing so is an innovation in Islam, which was unknown in the early times and among its righteous predecessors. This act is Bid`ah (innovation in religion) and not permitted or approved, as it involves a great deprivation concerning the one who does not offer Salah in congregation. In fact, a Muslim is required to offer Salah at its due time with the congregation in the Masjid. If he misses the congregation and there are others like him, one of them is to lead the Salah as in the second case. And Allah knows best.

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Fatwa no. 19021

Q: I work for a company that allocates one full hour - from 12:00 pm to 01:00 pm - for performing Zhuhr (Noon) Prayer and having lunch. As the defined time for Iqamah (call to start the Prayer) is 12:10 pm, some officials perform Salah (Prayer) before going to the restaurant to have lunch but many of them have lunch before they pray. Those who have their lunch first, miss the first congregational Salah and hold second and third congregations.

My question is, what is the ruling on the first congregation? Is it the Wajibah (obligatory) one or it is permissible to abandon it as long as a second congregation is held? Similarly, what is the ruling on the second congregation? Do people who join it get the reward of the congregational Salah? It may be worth mentioning that some officers justify their abandonment of the first congregation by quoting the Hadith which states that no Salah is to be performed when food is served, by mentioning that they pray with the second congregation, and by saying that the concerned restaurant gets crowded after the first congregation.

A: People who perform Salah in the Masjid mentioned above have to agree on one certain timing for performing Zhuhr Prayer. This timing should suit everyone and achieve their general comfort and ease. Doing so will enable everyone to attain merits of the congregational Salah, solve the current problem, and end the dispute. It is worth mentioning that the more people who join the congregation, the more blessed and pure the latter becomes. Proof for this is a Hadith in which the Prophet (peace be upon him) said: ﴾A man's

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Salah performed along with another is purer than his Salah performed alone, and his Salah with two men is purer than his Salah with one, and the more the number is; the more pleasing it is to Allah (may He be Exalted).﴿ (Related by Imam Ahmad in his Musnad (Hadith compilation) vol. 5 p. 145, Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Al-Nasa'y in his Sunan chapter of Imamah (leading congregational Salah)).

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The first question of Fatwa no. 14466

Q 1: Is it permissible for one who offered congregational Salah to join another congregation? In other words, establishing another congregation led by another worshipper and in the same Masjid?

A: Whoever comes to a Masjid and finds that people have finished their Salah with their regular Imam or another Imam, can perform it in congregation with those who were also late, or along with one who performed Salah in the first congregation. Thus, this Salah will be a Nafilah (supererogatory) for the person who already joined the Imam in the first congregation, and the obligatory Salah for the one who missed it. This is in accordance with what was reported by Abu Dawud, Al-Tirmidhi and others that the Messenger of Allah (peace be upon him) said concerning the man who missed offering Salah in congregation: (Is there any man who can do good to this (man) and perform Salah along with him!)

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The first question of Fatwa no. 16593

Q 1: What is the Islamic ruling concerning two congregational Salah (Prayers) being offered simultaneously in the Masjid (Mosque)?

A: It is not permissible to form multiple congregations for the same Salah in the same Masjid, except for those who miss the congregational Salah with the Imam. In this case they are excused and may form another congregation. The basic rule in this regard which is adopted by Muslims in all countries is that Muslims should offer five obligatory daily Salah in congregation in one Masjid led by one Imam. Whoever misses the congregational Salah may establish a congregation led by one of them as their Imam. As for the Salah they offered earlier, it is valid and need not be repeated; however, they must repent from this act.

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The third question of Fatwa no. 20242

Q 3: Is it permissible for two congregations of the same Salah (Prayer) to be offered in the same Masjid (Mosque), i.e., one after another? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to establish a second congregational Salah before the first one has been concluded. Once the first one

is over, there is no harm for latecomers who missed the first congregational Salah to establish a second congregational Salah in the Masjid, and that is according to the most preponderant opinion of scholars. However, it is impermissible to take this as a habit, as some worshippers do by delaying Salah from its due time out of heedlessness and laziness, constantly offering second congregations unnecessarily. If it should become known about certain people that they constantly delay the Salah, they should be referred to the official authority and punished as a means of blocking any way leading to dissension.

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The second question of Fatwa no. 18856

Q 2: Sometimes, after the Imam leads people in one of the Five Obligatory Daily Prayers, the latecomers choose one of them to lead their prayer while the first Imam is still sitting in the Mihrab. What is the ruling on this matter?

A: It is permissible for the latecomers to perform congregational Prayer in the Masjid (Mosque) when they miss Salah with the Imam. The Prophet (peace be upon him) said, ("Is there any man who may do good to this (latecomer) and pray with him, i.e. to get the reward of Congregational Salah?") Related by Ahmad and Abu Dawud.

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The second question of Fatwa no. 16369

Q 2: A man was offering Sunnah (supererogatory) Salah and the Iqamah (call to start the Prayer) for the obligatory Salah was given while performing the second Ruku` (bowing). Should he have interrupted Salah or completed it? And if he had interrupted his Salah, would he have been rewarded for it or not?

A: If the Iqamah for the obligatory Salah is announced while one is offering the last Ruku` or Sujud (prostration), one should complete it and then join the congregational Salah, and there is no need to interrupt it, as Allah (Exalted be He) says: ﴾and render not vain your deeds.﴿ However, if Iqamah is announced while one is at the beginning of the Sunnah (supererogatory) Prayer or in the second Rak`ah before offering Ruku`, then one should stop, as the Prophet (peace be upon him) said: ﴾When the prayer commences, then there is no prayer (valid), except the obligatory prayer.﴿ Related by Muslim. The minimum limit of Salah is one Rak`ah (unit of Prayer).

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The first question of Fatwa no. 18513

Q 1: If the Iqamah (call to start the Prayer) for the obligatory Salah (Prayer) is given while a worshipper is in the first Rak`ah of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque),

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should the person end the Salah with or without giving Taslim?

A: There are many details related to this issue. If the Iqamah for the obligatory Salah is pronounced while the worshipper is still in the first Rak`ah of Sunnah (supererogatory) or in the middle of it, it should be ended without offering Taslim according to the most preponderant opinion of scholars. The Prophet (peace be upon him) said, (When the prayer commences, then there is no prayer (valid) except the obligatory prayer.) Compiled by Muslim in his Sahih. However, if the Iqamah is called while the worshipper is performing Ruku` (bowing) of the last Rak`ah or after that, then it is preferable to complete the Salah. This will not take much time, and will not cause him to miss joining the congregational Salah.

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The fourth question of Fatwa no. 16053

Q: Most worshippers are of the opinion that if one joins the congregational Salah (Prayer) while worshippers are bowing, it is regarded as a complete Rak`ah, while others say that if one does not recite Al-Fatihah (opening Surah) in each Rak`ah, then the Salah is invalid.

A: Whoever joins the congregation while the Imam is performing Ruku` and bows with him, then they have caught that Rak`ah. Reciting Al-Fatihah is waived for them because the time for its recitation while standing has passed. This is supported with the Hadith narrated on the authority of (Abu Bakra Al-Thaqafi (may Allah be pleased with him) that he reached the Prophet (peace be upon him) in the Masjid while he was bowing in prayer and he too bowed before joining the row. He mentioned what he had done

to the Prophet and he (peace be upon him) said: May Allah increase your love for the good, but do not repeat it again (bowing in that manner).) Related by Al-Bukhari and Abu Dawud. The Prophet (peace be upon him) did not order him to repeat Salah.

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Fatwa no. 16765

Q: if one joins Salah (Prayer) while the imam is performing Ruku' (Bowing), is this regarded as Rak'ah (unit of prayer) for him? If so, what is the ruling on Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and recitation of Al-Fatihah (opening Surah) which are two pillars of Salah? Will they be waived for him?

A: Whoever joins (the Salah during) Ruku` (bowing) should say Takbirat-ul-Ihram while still standing then bow with the Imam. It is Mustahab (desirable) for him in this case to say Takbir for Ruku', and if he bows before the Imam rises, then he has caught the Rak`ah and the recitation of Surah Al-Fatihah is waived for him. When Abu Bakarah entered the Masjid and found the Prophet (peace be upon him) in the bowing position, he bowed with him before reaching the row and he did not order him to make up for it. This indicates that he had caught the Rak`ah and the recitation of Surah Al-Fatihah was waived for him.

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The third question of Fatwa no. 19296

Q 3: You mentioned in your book: "Tuhfat Al-Ikhwan i.e., The Brothers Gift" third line P. 99, Whoever enters the Masjid (Mosque) and the Imam is performing Ruku` (bowing) should bow with him. The Rak`ah (unit of prayer) will count for him, and the recitation of Surah Al-Fatihah is waived for him. Will Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) be waived as Takbirat-ul-Ruku` will suffice? Or should one pronounce Takbirat-ul-Ruku` then bow?

A: It is obligatory upon whoever enters the Masjid (Mosque) while the Imam is performing Ruku` (bowing) to pronounce Takbirat-ul-Ihram while in the standing position. This Takbirah is one of the pillars of Salah, then he should pronounce Takbirat-ul-Ruku' which is an act of Sunnah in this position; however, there is no harm if one omits it.

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The second question of Fatwa no. 19326

Q 2: Attached to this letter is a copy of a Juristic treatise wherein the writer declares it permissible to perform Ruku` (bowing) before reaching the row. Moreover, he claims that this is in accordance with the Sunnah and cites some Athar (narrations from the Companions). He explained the prohibition indicated in the Hadith of Abu Bakrah (may Allah be pleased with him): (May Allah increase your love for the good. But do not repeat it again (bowing in that manner.)) **as walking quickly to reach the row. I hope that Your Honor (may Allah save you) will look into this treatise and**

explain the preponderant opinion regarding the prohibition indicated in the Hadith.

A: Performing Ruku` (bowing) before reaching the row then walking in that position to join it contradicts the Sunnah and is forbidden, as reported in the Sahih (authentic) Hadith which is related by Al-Bukhari in his Sahih, the Book of Adhan (call to Prayer), the Chapter entitled "Bowing before reaching the row". (It is authentically related on the authority of Abu Bakrah (may Allah be pleased with him) that he joined the Prophet while in the bowing position, so he bowed before reaching the row, and after the Salah was over the Prophet (peace be upon him) said, May Allah increase your love for the good, but do not repeat it again (bowing in that way.)) This Hadith bears the proof that it is prohibited for one to do this, as expressed by the statement, "but do not repeat it again " Al-Hafizh ibn Hajar (may Allah have mercy on him) discussed this in Fath-ul-Bari Sharh Sahih Al-Bukhari: This means that you should not repeat what you did by walking quickly then performing Ruku` before reaching the row, and then walking in that position until joining the row" End Quote.

As for the Athar (narrations from the Companions) cited by the compiler of this treatise, some of them are Da`if (weak) and others are Shadh (narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) as they contradict the Hadith of Abu Bakrah which is related in Sahih Al-Bukhari; not to mention that they come in contradiction with other Athar. The relied upon evidence here is what is authentically reported from the Prophet (peace be upon him). Moreover, the compiler of this treatise is not known to be of the knowledgeable scholars, and you should give more care with regards to reading the books of the trustworthy scholars.

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The first question of Fatwa no. 17661

Q 1: I heard some sheikhs giving the Fatwa that reciting Surah Al-Fatihah is necessary for the Rak`ah (unit of prayer) to count, while other sheikhs said that it is counted if one joins the Imam while performing Ruku' (bowing). What is the most preponderant opinion in this regard, supported by evidences and scholars' opinions? May Allah reward you with the best!

A: catching the Rak'ah is counted when joining Ruku' with the Imam, based upon the Hadith of Abu Bakrah (may Allah be pleased with him) that the Prophet (peace be upon him) told him when he bowed before reaching the row: (May Allah increase your love for the good. But do not repeat it again (bowing in that manner.)) And the Prophet (peace be upon him) did not order him to make up for the Rak`ah in which he did not recite Surah Al-Fatihah, and upon the generality of the Prophet's statement: (Whoever attends one rak`ah (in congregation) is considered to have attended the entire prayer (in congregation).) Compiled by Muslim in his Sahih. Therefore, whoever joins the Imam while offering Ruku`, then he has caught the Rak`ah. But if there was enough time for the Ma'mum (a person being led by an Imam in Prayer) to recite Surah Al-Fatihah, then he is obliged to do so, for the generality of the Prophet's statement: (The prayer of whomever does not recite Surat Al-Fatihah is invalid) He (peace be upon him) further said: ("Do you recite behind your Imam?" We said, "Yes, we do." He said, "Do not do that except in Surah Al-Fatihah; for there is no Salah for the one who does not recite it.) Compiled by Imam Ahmad and others with a Sahih (authentic) Sanad (chain of narrators). The prophet (peace be upon him) was referring to the Jahri Salah (Prayer recited audibly).

As for the Sirri Salah (Prayer with inaudible recitation), it is permissible for one to recite along with Surah Al-Fatihah whatever Surahs one has memorized in the first and second Rak`ahs.

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The second question of Fatwa no. 16825

Q 2: I entered the Masjid (Mosque) while the Imam was performing Ruku` (bowing), and I pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). But after doing so, the Imam stood erect before I pronounced takbir for Ruku'. Did I complete the Rak`ah (unit of prayer) or should I have repeated it after the Imam pronounced Taslim (salutation of peace ending the Prayer)?

A: If you did not offer Ruku` before the Imam stood, then you did not catch the Rak`ah; because the Rak`ah is not only counted by pronouncing Takbirat-ul-Ihram, but also by bowing before the Imam stands from Ruku`.

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The third question of Fatwa no. 18912

Q 3: If i caught up with the imam in the last Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), should i join the congregational Salah or stay until he pronounces Taslim (salutation of peace ending the Prayer) and look for another congregation? If I join the congregational Salah, what is the ruling in this regard?

A: It is preferable to join the first congregation even if the Imam is sitting

for the last Tashahud, unless you strongly think that a second congregation will be established after the first one is concluded, then there is no harm in waiting for it. Furthermore, if you joined the first congregation after the Imam raised his head from the last Ruku` and you heard that another congregation will be established after the current one, it is permissible for you to intend this Salah as Nafilah (supererogatory) Salah after which you join the second congregation.

However, if you caught up with a Rak`ah (or more) in the first congregation, it is impermissible on your part to divert your intention so as to offer Salah with the second congregation, because the first congregational Salah is preferable.

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The third question of Fatwa no. 17900

Q 3: What is the degree of authenticity concerning such sayings: If a person enters the Masjid (Mosque), and found the congregation performing the last Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), he should join them and should not wait until a second congregation is established, for the sake of attaining the reward of offering Salah with a large number of people?

A: Whoever enters the Masjid to find the congregation offering Salah, he should join them in any part of Salah, for the Prophet (peace be upon him) said: (When the Iqamah (call to start the Prayer) has been pronounced for the Prayer, go walking to it in tranquility and dignity and do not make haste, and pray what you are in time for, and complete what you have missed.) It is also narrated from the Prophet (peace be upon him) that he said: (If any of you entered the Masjid to offer Salah,

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he should follow the Imam.) Related by Al-Tirmidhy.

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The sixth question of Fatwa no. 16053

Q 6: If I enter the Masjid (Mosque) and find the congregation offering the last Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), should I join them and after the Imam offers Taslim (salutation of peace ending the Prayer) complete Salah (Prayer), or should I wait until he offers Taslim then offer Salah alone? What is the best way?

A: Whoever enters the Masjid (Mosque) while the Imam is offering the last Tashahhud, he should join him until the Salah is concluded. This is in accordance with the Hadith reported from the Prophet (peace be upon him) that he said, ("Whoever enters the Masjid while the congregation Salah is being offered, he should follow the Imam in what he does"). Related by Al-Tirmidhy. It is also reported in the authentically agreed upon Hadith that the Prophet (peace be upon him) said, (When you come to prayer, go with tranquility, and pray what you are in time for, and complete (what you have missed).) Therefore, if a person enters the Masjid while the Imam is offering Tashahud, then he should do the same and after the Imam ends Salah, he should stand and offer the missed Rak`ahs (units of Prayer).

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The third question of Fatwa no. 18056

Q 3: If a person joins Salah (prayer) after the Imam has finished bowing or at the prostration of the last Rak`ah (unit of Prayer) or in the last Tashahhud (a recitation in the sitting position in the last unit of Prayer), should he wait for others to come and pray with them or join the Imam even if the congregational prayer is missed?

A: A latecomer realizes the reward of congregational Salah (prayer) when he catches up with one Rak'ah (unit of prayer) with the Imam. The Prophet (peace be upon him) said, ﴾Whoever catches one rak'ah (in congregation) will be considered to have caught the whole prayer.﴿ Related by Muslim in his Sahih. A full rak'ah (unit of prayer) is realized when a person catches up with Ruku` (bowing). However, when a Muslim arrives after the last bowing, it is better to join Salah with the Imam. The Prophet (peace be upon him) said, ﴾When you come to prayer, go with tranquility and pray what you catch up with, and complete what you miss.﴿ This Hadith is applied to joining Salah before and after the final Ruku`.

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The second question of Fatwa no. 16327

Q 2: If i say the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and join the congregational Salah (Prayer) during the final Tashahud (a recitation in the sitting position in the last unit of Prayer), should I complete what I missed or should I say the Taslim (salutation of peace ending the Prayer) with the Imam (the one who leads congregational Prayer) and offer the whole Salah again?

A: If you say the Takbir before the Imam says the Taslim, you should make up for what you missed after the Imam says the Taslim. This is because the Prophet (peace be upon him) said: ﴿...and complete what you have missed.﴾

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Fatwa no. 17068

Q: If i join the congregational Salah (Prayer) at the final Tashahhud (a recitation in the sitting position in the last unit of Prayer), should i say the Taslim (salutation of peace ending the Prayer) with the imam (the one who leads the congregational Prayer), since I have not caught up with even one Rak`ah (unit of Prayer), then say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and start the Salah, or should I stand up and complete the missed Rak`ahs? If I should stand up to complete what I have missed, should I say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or not?

A: If you join the Imam during any part of the Salah, even at the final Tashahhud, and before the Imam says the Taslim, you should not say the Taslim with the Imam. Rather, you should stand up saying Takbir to continue what you have missed. This is because of the general meaning of the following Hadith in which the Prophet (peace be upon him) said: ﴾Pray what you catch, and complete what you have missed.﴿ (Related by the Six Hadith Compilers except Al-Tirmidhy). In another narration by

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Al-Nasa'iy and Ahmad, the Prophet (peace be upon him) said, "...so make up for what you have missed."

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Fatwa no. 15502

Q: I entered the Masjid (mosque) to offer Salah (Prayer), but I found that the Imam (the one who leads congregational Prayer) was reciting the final Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Do I have to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") once or twice? Please advise. May Allah reward you.

A: If a Ma'mum (a person being led by an Imam in Prayer) joins congregational Salah while the Imam is reciting the final Tashahhud, he should pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) once while standing. However, it is better to pronounce a second Takbir before sitting for the final Tashahhud.

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The fourth question of Fatwa no. 14735

Q 4: If I caught up with the Imam in the last Rak'ah of 'Isha' (Night) Prayer, should I offer two Rak'ahs then sit to recite Tashahhud (a recitation in the sitting position in the second) then offer one more Rak'ah (unit of Prayer)? Should I recite the Fatihah only or recite a Surah along with the remaining Rak'ahs?

A: If you caught up with the Imam in a four-Rak'ah Salah (Prayer consisting of four units) such 'Isha' Prayer, you have to offer one Rak'ah in which you recite the Faithah and a Surah then sit to recite Tashahhud, then stand up

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and offer two Rak'ahs and recite the Fatihah in them, then sit to recite Tashahhud and offer Taslim (salutation of peace ending the Prayer).

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The second question of Fatwa no. 16647

Q 2: I joined the last Ruku' (bowing) in the final Rak'ah (unit of Prayer) of the Maghrib (Sunset) Prayer, and I recited the final Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) with the Imam (the one who leads congregational Prayer). I then became confused whether I should recite Tashahhud after one or two Rak'ahs. What should I have done?

A: if a person arrives at the final Rak'ah of the Maghrib Prayer, he should join the Imam in it, and when the Imam pronounces Taslim (salutation of peace ending the Prayer), he should stand to offer another Rak'ah; sit to recite the first Tashahhud; stand to offer the third Rak'ah; sit to recite the final Tashahhud and then pronounce Taslim.

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The first question of Fatwa no. 14880

Q 1: A latecomer, who missed two Rak`ahs and wanted to join the congregational Salah (Prayer), hurried to catch up with the Imam

and stood in the last row. Is this the best way to join the Salah?

A: If a person who misses part of the Salah enters the Masjid (mosque) and wants to catch up with the Imam, he should walk in tranquility and dignity until he reaches the row. He should then join the row and say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who said, I heard the Prophet (peace be upon him) saying, ﴾When the Iqamah (call to start the Prayer) has been pronounced for prayer, do not go running to it, but go walking in tranquility and pray what you catch up with, and complete what you have missed.﴿

Furthermore, Abu Bakrah once joined the Prophet (peace be upon him) while in the bowing position, so he bowed before reaching the row to catch Ruku'. After the Salah was over, he mentioned this act to the Prophet (peace be upon him) who said, ﴾May Allah increase your love for good but do not repeat it again (bowing in that way.)﴿ (Related by Al-Bukhari)

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The third question of Fatwa no. 18799

Q 3: A man joined the congregational Salah (Prayer) of Maghrib (Sunset) during the last Rak'ah (unit of Prayer); how should he complete his Salah after the Imam offers Taslim (salutation of peace ending the Prayer)? Should he recite audibly or inaudibly?

A: The worshipper who joins the congregational Salah of Maghrib during the last Rak'ah,

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should stand, after the Imam offers Taslim, and perform one Rak'ah in which he should recite audibly, then sit for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), which is considered the first Tashahhud for him because the one in which he joins the Imam is performed by way of following the Imam (the one who leads congregational Prayer). The concerned person should then offer the third Rak'ah in which he should recite Al-Fatihah inaudibly. The foregoing is based on the more correct of the two opinions maintained by the scholars, which holds that the parts of Salah that a latecomer catches up with the Imam are considered the beginning of his Salah, whereas the parts which he completes after the Taslim of the Imam are the last of his Salah. Afterwards, the person in question should sit for the last Tashahhud and then offer Taslim.

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The second question of Fatwa no. 16817

Q 2: It is common in our country that a person who misses two Rak`ahs of `Isha' (Night) Prayer should, after the Imam's Taslim (salutation of peace ending the Prayer), make up for them openly; namely, he recites Al-Fatihah and the Surah after it loudly. Is this act valid?

A: The most sound view is that what a latecomer to Salah catches up with the Imam is considered the first part of his Salah and what he makes up for after the Imam's Taslim is the last part. The Prophet (peace be upon him) said, (...pray what you catch up with (Imam) and complete what you miss.) Another narration reads, "...pray what you catch up with (Imam) and complete what you miss." For making up for the missed parts implies the completion of these parts. Allah

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(Glorified be He) says, (So when you have accomplished your Manâsik) It means that Muslims are to complete the rituals. In other words, the verbs yaqdi, i.e. to make up for, and yutim, i.e. to complete or accomplish, convey the same meaning. Consequently, a person, who misses the first two Rak`ahs of `Isha' Prayer, does not have to recite the Surahs loudly when he makes up for the missed Rak`ahs. As mentioned before, these Rak`ahs are considered the last part of Salah and what he caught up with the Imam is the first part.

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Fatwa no. 18664

Q: Two men joined the congregational Salah (Prayer) of Maghrib (Sunset) during the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), then they performed with the congregation the third Rak'ah (unit of Prayer) and recited the last Tashahhud. After the congregational Salah had ended, both of them offered the two missed Rak'ahs (units of Prayer), but one made a Tashahhud in between and the other did not. They disagreed after the Salah as each one claimed that he was right. Could you please clarify the matter? Moreover, if one of them was wrong; does this mean that his Salah was invalid and that he has to make up for it?

A: Anyone who joins the Imam (the one who leads congregational Prayer) in the last two Rak'ahs (units of Prayer) of a four-Rak'ah Salah (Prayer consisting of four units) should regard them the first of his Salah.

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After the Imam offers Taslim (salutation of peace ending the Prayer), he should stand to make up for the missed Rak'ahs and regard them as the second half of his Salah. Afterwards, he should sit for the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) then offer Taslim. This is based on the Hadith in which the Prophet (peace be upon him) said: ("When the Iqamah (call to start the Prayer) has been pronounced, go walking in tranquility, and pray what you are in time for, and complete what you have missed.") The last Tashahhud performed by the Imam is thus considered the first Tashahhud for the latecomers in question. On the other hand, whoever joins congregational Salah of Maghrib during the last Rak'ah, should pray one Rak'ah after the Taslim of the Imam, then should sit for the first Tashahhud. Afterwards, he should pray the third Rak'ah, then sit for the last Tashahhud and make Taslim. However, the person mentioned in the question who did not sit for Tashahhud in the first of the two missed Rak'ahs is not required to make up for it, because he was ignorant of the relevant Shar'y (Islamic legal) ruling.

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The fifth question of Fatwa no. 21672

Q 5: Should the person who catches up with the Imam in the last Rak'ah (unit of Prayer) of Maghrib (Sunset) Prayer offer the two missed Rak'ahs together or separate between them by sitting and reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer)? Should the person who catches up with the Imam in the last Rak'ah of a four-Rak'ah Salah (Prayer consisting of four units) such as Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer, or 'Isha' (Night) Prayer offer the missed Rak'ah first then sit for reciting Tashahud before offering the other two Rak'ahs or he should offer the two Rak'ahs first then sit for reciting Tashahud before offering the one remaining Rak'ah?

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We would like also to get your advice because this issue causes great controversy among people.

A: Anyone who catches up with the Imam in the last Rak'ah of Maghrib (Sunset) Prayer has to sit to recite the first Tashahud after making up for the second missed Rak'ah, then sit to recite the last Tashahud after making up for the third Rak'ah.

Anyone who catches up with the Imam in the last Rak'ah of a four-Rak'ah Salah (Prayer consisting of four units) has to sit to recite the first Tashahud after making up for the second Rak'ah, then sit for the last Tashahud after making up for the last two Rak'ahs.

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The first question of Fatwa no. 15898

Q 1: I went to the Masjid (mosque) to offer Zhuhr (Noon) Prayer but when I entered, I found that the congregational prayer had ended. What is preferable; to offer the supererogatory prayer first then the obligatory Prayer, or to offer the obligatory Prayer first then make up for the supererogatory prayer? Please, advise me in this regard. May Allah reward you!

A: If you enter the Masjid and find that Zhuhr (Noon) Prayer was offered, you should offer the four Rak'ah supererogatory prayer that is offered before Zhuhr Prayer, concluding every two Rak`ahs with Taslim (salutation of peace ending the prayer). This is reported in the Hadith narrated by `Aishah (may Allah be pleased with her) in this regard and recorded in Sahih Al-Bukhari. Then, if you find someone who has also missed the prayer, you should offer the prayer with him as a congregation, otherwise offer it individually. As for Iqamah (call to start prayer),

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it is recommended to pronounce it when you wish to perform Salah individually, or with another person. After offering the obligatory prayer you are required to offer the two supererogatory Rak'ahs that are performed after Zhuhr (Noon) Prayer. If you offer four Rak`ahs as a supererogatory prayer after Zhuhr, it is better. Moreover, if you enter the Masjid while worshippers are praying in congregation, you must join them and offer the supererogatory prayer that is performed before and after Zhuhr (Noon) Prayer after concluding the prayer.

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The tenth question of Fatwa no. 18612

Q 10: A man comes late to Salah (Prayer) and finds no one to stand with him in the second row, should he draw someone back from the first row or offer Salah individually? is it permissible to offer Salah in front of the imam when the Masjid (mosque) as well as its courtyard are full?

A: Firstly: if a person who offers Salah finds the row complete, he should wait for another person to stand beside him in the new row, and he has no right to draw someone back. If he can join the row or perform Salah to the right side of the Imam, he may do so.

Secondly: It is a Sunnah that a Ma'mum (a person being led by an Imam in Prayer) stand behind or to the right or left of the Imam when needed. If they offer Salah in front of him, their Salah will be invalid. The Prophet (peace be upon him) said: ﴾The Imam is appointed only to be followed.﴿ It is reported from the Prophet (peace be upon him) that he used to lead people in Salah and people offered Salah behind him. The Prophet (peace be upon him) said: ﴾offer Salah as you have seen me praying.﴿

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The first question of Fatwa no. 13961

Q 1: Is it permissible for ma'mums (persons being led by an Imam in Prayer) to utter Taslim (salutation of peace ending the Prayer) loudly after the Imam? If not, please cite the evidence in support of this issue along with its source.

A: It is impermissible for the Ma'mums to raise their voices when reciting Takbir (Allahu Akbar [Allah is the Greatest]) when moving from one Rukn (Pillar) to another during Salah. Similarly, they should not do so when uttering Taslim together. Instead, they should recite Takbir and Taslim inaudibly following in the Salaf's (righteous predecessors) footsteps. Evidently, Takbir during Salah is a type of `Ibadah (worship) and `Ibadah is definitely Tawqifiy (bound by a religious text and not amenable to personal opinion). Thus, adding anything to it is an innovation. The Prophet (peace be upon him) warned against it stating, ﴾Whoever introduces something into this affair of ours that is not of it, it is to be rejected.﴿

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The second question of Fatwa no. 20598

Q 2: A man offered the Fajr (Dawn) Prayer in congregation. After Salah (Prayer), he saw a man offering Salah alone. Is it permissible for him to offer Salah

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with that man out of charity after he has offered the Fajr Prayer?

A: It is permissible for a person who has offered the Fajr Prayer in congregation and then sees a man who missed the congregation to offer Salah with him so that the latter may earn the reward of congregational Salah, and it is considered a Nafilah (supererogatory prayer) for the former, even if it is offered at a time when it is not permissible to offer supererogatory Salah. This is because it is a Salah offered for a reason. The more correct of the two opinions of scholars is that it is permissible during the times when supererogatory Salah is prohibited, based on the general meaning of the Hadith of the Prophet (peace be upon him), ("If you both already offered Salah at your places and then you came to a Masjid (mosque) where congregational Salah is held, pray with them too, for it will be a Nafilah for you.") (Related by Imam Ahmad and Ahl-ul-Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah]) The Prophet (peace be upon him) also told a man who entered the Masjid after the end of Salah, ("Is there any man who may do charity to this (man) and offer Salah with him?") (Related by Abu Dawud)

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The second and third questions of Fatwa no. 14869

Q 2: If I enter a Masjid (mosque) and find two people offering congregational Salah (Prayer), am I permitted to pull the Ma'mum (a person being led by an Imam in Prayer) to offer Salah beside me, or should I just direct the attention of the Imam (the one who leads congregational Prayer) to step forward? If there is no place for the Imam to step forward, am I permitted to pull the Ma'mum to stand beside me? Please advise, may Allah reward you with the best!

A: It is permissible for you to pull the Ma'mum to stand beside you behind the Imam. Another option is that the Imam can step forward so that you stand beside the Ma'mum.

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Q 3: If one enters the masjid (mosque) while the congregation is in prostration, must one recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]) once and sit with Ma'mums (persons being led by an Imam in Prayer), or recite it twice, i.e. once for starting Salah and another for prostration, and sit with them? May Allah help Muslim scholars to do every good!

A: If one enters the masjid while the Imam is prostrating, one must recite, while standing, Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), recite Takbir of prostration, and then sit with Ma'mums. After the Imam's Taslim, the latecomer should complete the Rak`ah missed, as the Rak`ah is valid only when joining the Imam during Ruku' (bowing) not sujud, i.e. prostration.

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Fatwa no. 14565

Q: We are working at the Balgorshy Passport Department, and we are located near a Masjid (mosque) which consists of two floors. There is a door in the place of our Department which we use to enter to the second floor of the Masjid. We offer Salah (Prayer) behind the Imam while being in the second floor of the Masjid although the first floor is so wide that there will be only one or two rows with the Imam on the first floor, and we form one or two rows on the second floor. We can see the Imam and those who offer Salah behind him from the gallery of the second floor of the Masjid.

Our question is: Is Salah in such a case valid or are we required to

go down to the first floor in order to join the congregational Salah behind the Imam and complete the rows? Answer us, may Allah reward you with the best!

A: You should go down to the first floor to complete the rows and abide by the command of Allah's Messenger (peace be upon him), as related in the Hadith in which he (peace be upon him) said: ﴾Complete the rows, for I see you from behind my back.﴿ Moreover, it was authentically reported on the authority of Anas (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾Straighten your rows as the straightening of rows is an essential (matter) for performing (a perfect and correct) prayer.﴿

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Fatwa no. 15297

Q: If I am standing in the first row in a large Masjid (mosque) in which

there are about twenty rows of people offering Salah (Prayer) and it happens that I remember not being in a state of Wudu' (ablution), which definitely invalidates my Salah, what should I do in this case? Should I stop offering Salah and pass between all these rows, bearing in mind that the Masjid has no doors except in the northern side at the end of it?

A: If the reality is as you have mentioned and it is difficult for you to leave your place before the Imam (the one who leads congregational Prayer) says the Taslim (salutation of peace ending the Prayer), there is no harm if you remain in your place without following the Imam until the latter says the Taslim. When he finishes, you can then go for Wudu' and repeat your Salah.

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The first question of Fatwa no. 16904

Q 1: An Imam led people in Salah and after the end of Salah another group came to offer Salah. There was someone from the first group who was still offering Supererogatory Salah. When he finished Salah, he crossed through the second congregation; is this correct?

A: if people need to leave the Masjid (mosque) while other people are offering Salah, there is no harm in exiting from the middle of the row which blocks the way if there is no other path. If a person finds a path to the right or the left, he should exit from there in order not to disturb those who are offering Salah.

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Fatwa no. 21567

Q: I am a teacher in one of the institutes for teaching the memorization of the Noble Qur'an and a teacher at Al-Uthmaniyah Masjid, in Uhud District, Al-Madinah Al-Munawwarah. There are two sessions for Qur'an memorization in this Masjid; one inside the Masjid and the other on the roof. My question is:

Is it permissible for the students attending the session on the roof to perform Salah on the roof following the Imam who leads the congregation inside the masjid? Note that the students are completely separated from the Imam and the congregation and cannot see the Imam or the congregation. Moreover, there is enough room for them inside the Masjid where they can perform Salah. I asked the Imam to advise the teacher to allow the students to perform Salah inside the Masjid. However, he argued that the students are still children and they disturb people inside the Masjid while running up and down stairs. However, it is evident that some of them are pubescent.

As such, should we advise him to discipline the students and have them perform Salah inside the Masjid, or should he keep the younger ones on the roof and send those that have reached puberty

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to join Salah in the Masjid? Should he have them pray inside the Masjid to be a good example encouraging them to perform Salah in the Masjid? Please, enlighten us. May Allah reward you!

A: Whoever attends the Masjid must join the congregational Salah behind the Imam filling the rows in succession and leaving no space. The reason you mentioned in the question is not a legal excuse for performing Salah on the Masjid roof. Rather, they should be disciplined and educated about the etiquette of being in the Masjid. Monitoring them until they do it well is strongly required.

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The second question of Fatwa no. 18426

Q 2: I own a farm which is three kilometers away from town. Sometimes, I have to stay on the farm until after the Adhan (call to Prayer) and, thus, offer Salah (Prayer) at the farm. At other times when I am on my way home, I find the Masjid (mosque) of the town still announcing the Iqamah (call to start the Prayer). Will the Salah I offered on the farm be valid in this case or should I enter the Masjid and repeat the Salah in congregation since I caught up to it on my way? It is worth mentioning that the Imam (the one who leads congregational Prayer) sometimes comes late to the Masjid and

the Iqamah is announced by another person after waiting for the Imam's arrival.

A: If you have already offered Salah on your farm or on your way home and then you arrived at your town and found the people still offering Salah, you should not repeat the Salah unless you enter the Masjid while the Salah is being established. In this case, you should join the congregation and it will be a Nafilah (supererogatory) for you. This is because the Prophet (peace be upon him) ordered a person who offered Salah on his way and then entered the Masjid while the Salah was being established, to join the congregation and that it would be a Nafilah for him.

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The ninth question of Fatwa no. 19446

Q 9: if the imam begins to recite the Qur'an before i finish saying Du`a'-ul-istiftah (opening supplication when starting the Prayer), should I say it secretly or just stay quiet and listen to his recitation? What is the ruling if I am reciting an Ayah and the Imam bows down, should I bow down with him even if I did not complete the Ayah or should I finish it first?

A: When the Imam starts reciting, the Ma'mum (a person being led by an Imam in Prayer) must listen and should not say Du`a'-ul-Istiftah. When the Imam bows down, the Ma'mum must follow him even if he has not completed Al-Fatihah. The Prophet (peace be upon him) said: (The Imam is appointed so that he should be followed, so do not be at variance with him. Recite Takbir when he recites it; bow down when he bows down...) The authenticity of this Hadith is unanimously agreed upon.

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The first question of Fatwa no. 17849

Q 1: My wife and I were traveling by way of Tariq Al-Sahil Al-Layth. When it was time for Maghrib (Sunset) Prayer, I stopped my car by the side of the road, made the Iqamah (call to start the Prayer), and started to pray behind my car. As I was reciting Al-Fatihah, a car load of people - I do not know how many passengers there were - stopped behind me. Though I heard such passengers making Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) to pray as Ma'mums (persons being led by an Imam in Prayer) behind me, Satan whispered to me that dangers are widespread nowadays so I interrupted the Salah (Prayer), got quickly into my car and drove away, and left these people standing. I did so because I feared that such people might inflict any harm on my wife and myself. Could you please tell me what is the ruling on the foregoing?

A: You are mistaken for interrupting the Salah because of the Waswasah (insinuating or obsessive thoughts instigated by Satan) you had. This caused you to think bad of people who thought good of you and aligned themselves behind you to be led by you in Salah. You should have thought well of your Muslim brothers and completed the Salah you started. Such people acted correctly when they joined the Salah with you taking you as their Imam (the one who leads congregational Prayer), so that you all could receive the reward for congregational Salah. Now, you have to make Tawbah (repentance to Allah) for this and make up for the concerned Salah, if you have not already done so.

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Fatwa no. 17694

Q 1: A person entered the Masjid (mosque) to offer Maghrib (Sunset) Prayer and found a congregation offering Salah (Prayer). After finishing Salah, he found that they were offering `Isha' Prayer combined with Maghrib Prayer in advance. Is his Salah valid taking into account that he offered four Rak`ahs? Or should he sit for the last Tashahud after the Imam stands for the fourth Rak`ah and wait for him to end Salah?

A: It is obligatory upon a person who offers Maghrib Prayer behind an Imam who is offering `Isha' Prayer to wait for him in the third Rak`ah until he offers the fourth Rak`ah and ends Salah. He may also intend to separate from him in the third Rak`ah by sitting, making Tashahud and ending Salah. If he completes four Rak`ahs with the Imam forgetfully and did not change his intention to `Isha' Prayer, his Salah will be valid but he should offer Sujud Al-Sahw (Prostration of Forgetfulness) if he knew this before or after Salam (Final salutation of ending Salah) before the passage of a long time.

Q 2: What is the ruling on a person who entered the Masjid to offer Maghrib (Sunset) Prayer and found a congregation offering Salah? He joined them and afterwards, he realized that he caught up with the Imam in

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the second Rak`ah of `Isha' (Night) Prayer. By doing this, he offered one Rak`ah then sat for the first Tashahud then offered two Rak`ahs with the Imam; is his Salah of Maghrib valid? Is it permissible for him to offer `Isha' Prayer individually because the people at the Masjid (mosque) had already offered `Isha' Prayer combined with Maghrib?

A: When a latecomer offers Maghrib Prayer behind an Imam who is offering `Isha' Prayer, his Salah is valid and it is permissible for him to offer `Isha' afterwards because this excuse is made for him as well as the people of the Masjid.

Q 3: When a person enters a Masjid and finds a congregation offering Salat-ul-Tarawih (Voluntary night Salah performed in Ramadan) and he had not performed `Isha' (Night) Prayer, can he join them with the intention of offering `Isha' and then complete the remaining two Rak`ahs?

A: It is permissible to offer `Isha' Prayer behind an Imam who is offering Salat-ul-Tarawih. When the Imam ends his Salah, the latecomer has to complete `Isha' Prayer. It was reported on the authority of Mu`adh (may Allah be pleased with him) that he used to offer `Isha' Prayer with the Prophet (peace be upon him) then go back to his people to lead them in that Salah, as it is supererogatory for him and obligatory for them. The Prophet (peace be upon him) approved of his action. The Prophet (peace be upon him) offered other types of Salah in which he led a group of people in two Rak`ahs and led another group in another two Rak`ahs which was supererogatory for him and obligatory for them.

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Fatwa no. 15914

Q: The Imam (leader of congregational Prayer) made Sujud-ul-Tilawah (Prostration of Recitation) but the people offering Salah behind him did not pay attention to that. Then some of them made Ruku' (bowing) without following the Imam in Sujud-ul-Tilawah and did not know until the Imam rose from the prostration pose, thus they added a Ruku' to Salah. What is the ruling on that?

A: If the reality is as mentioned, the wrongly-made Ruku' of some people offering Salah behind the Imam, when the Imam made Sujud-ul-Tilawah, is insignificant; they have to follow their Imam. So, if they can follow him in Sujud-ul-Tilawah, they should do so. Otherwise, they should follow him in standing then Ruku', and their Salah is valid.

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The first and second questions of Fatwa no. 14236

Q 1: When the Imam says "Allahu Akbar" (Allah is the Greatest) some people say "`Azza wa Jall" (may He be exalted) then say takbir (saying, "Allahu Akbar" [Allah is the Greatest]") for commencing Salah (Prayer). Is this permissible?

A: The Ma`mum (a person being led by an Imam in Prayer) should say Takbir after the Imam when he says Takbir. This was authentically reported from the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). It is not permitted for a person who is offering Salah behind an Imam to say that before saying Takbir since the Companions

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and Salaf (righteous predecessors) of the Muslim Ummah did not do so.

Q 2: What is the ruling on delaying offering `Isha' (Night) Prayer for a group who are constantly together? Is it preferable to delay it or not?

A: Muslims should offer prayer in congregation in Masjids (mosques). If the Imam delays Salah for a legal benefit provided that the time of the Salah does not expire, the follower of the Imam is to wait for the Imam to offer Salah with him.

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Women's Salah

The first question of Fatwa no. 19478

Q 1: Please clarify how a Muslim woman should perform Salah? Is there any difference in the manner of offering Salah between men and women?

A: There is no difference in the manner of offering Salah between men and women. However, a woman should cover all her body except for her face, unless in the presence of non-Mahram (not a spouse or an unmarriageable relative). The Prophet (peace be upon him) said, ("Pray as you have seen me praying.") This includes men and women. Allah (Glorified be He) states, (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow) .

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Fatwa no. 18286

Q: What is the ruling on a woman offering Salah (Prayer) without fully covering her body?

A: All a woman's body is 'Awrah (private parts of the body that must be covered in public), except for her face during Salah, if she is not seen by non-Mahrams (not a spouse or unmarriageable relatives). Otherwise she has to cover her face as well. This is according to the authentically reported Hadith from the Prophet (peace be upon him) that he said:

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("A woman is 'Awrah (i.e. that which should be covered)...") (Related by Al-Tirmidhy) It is also authentically reported from the Prophet (peace be upon him) that he said: ("Allah does not accept the Salah of a menstruant (i.e., an adult woman) unless (she covers her head) with a head-cover.") (Related by Abu Dawud, Al-Tirmidhy, and Ibn Majah) Consequently, a woman's Salah without covering herself in the mentioned manner is not valid.

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The third question of Fatwa no. 19413

Q 3: If part of a woman's clothing falls onto the spot where she prostrates, should she remove it or prostrate over it? It is worth mentioning that a woman wears a loose garment during Salah (Prayer) that covers her whole body from head to feet. It is, thus, very likely for part of the clothing to fall when she goes down for prostration. Is there anything wrong with this, especially that she prefers to prostrate over it if she is offering Salah on coarse floor, for example?

A: if part of a woman's clothing falls onto the spot where she prostrates and she prostrates over it, there is nothing wrong with this on the condition that nothing of her body is revealed.

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The third question of Fatwa no. 17973

Q 3: My mother sometimes offers Salah (Prayer) in my room, but part of her foot might be revealed, and sometimes also part of her hair is showing. What is the ruling on her Salah? Is it valid? May Allah reward you with Jannah (Paradise).

A: One of the conditions of the validity of Salah is covering the 'Awrah (private parts of the body that must be covered in public). All of the woman's body is 'Awrah during Salah, except her face if there are no non-Mahrams (not a spouse or an unmarriageable relative) present. If a woman offers Salah while part of her hair or her foot is revealed, her Salah is not valid, as its conditions are not met.

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The first question of Fatwa no. 21139

Q1: When it is time of Salah (Prayer) and I am in the presence of non-Mahrams (not a spouse or unmarriageable relatives), I keep my face veiled and keep wearing the gloves and socks during Salah and when I prostrate I keep my face veil down; because raising the veil causes me to make many moves in Salah and I keep wearing the gloves and socks. Is my Sujud (prostration) in this description valid?

A: What you do in your Salah in the presence of non-Mahrams,

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such as your covering your face and hands even in the Sujud (prostration) pose, is obligatory for you; because it is not permissible for a woman to uncover any part of her body in front of non-Mahrams, neither in Salah nor otherwise.

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The second question of Fatwa no. 14496

Q 2: Is it permissible that a woman wears socks while she is performing Salah (Prayer)?

A: Yes, it is permissible for a woman to wear socks while she is performing Salah.

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The third question of Fatwa no. 17383

Q 3: How can women pray with men? Is it permissible for women to do Iqamah (call to start the Prayer) loudly? In addition, how can women reply loudly saying, "Amen"?

A: It is permissible for women to be led in Salah (Prayer) by men. However, a female Ma'mum (a person being led by an Imam in Prayer) should stand behind her male Imam (the one who leads congregational Prayer).

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Moreover, it is impermissible for a woman to do Iqamah as the latter is something which is peculiar to men. Finally, in such a congregational Salah; a woman should say, "Amen" in a low voice that can only be heard by herself.

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The fifth question of Fatwa no. 17594

Q 5: I spend most of my time in the Masjid (mosque) of our district whenever I do not have lectures in the university. All my neighbors and acquaintances know this about me. This is not out of pride. The problem is that they tell me "your home" referring to the Masjid, or say about me "she is at home". Does this saying contradict calling the Masjid "the House of Allah"? Does saying "your home", as I spend a lot of time there, have any negative connotation in Shari'ah (Islamic law)?

A: women's Salah at home is better than in the Masjid, as they are required to cover up and keep away from men. The Prophet (peace be upon him) said, ("Do not forbid the female servants of Allah from (going to) the Masjids of Allah. Yet, their houses are better for them.") Sitting at home is better for you than going out and sitting in the Masjid.

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The first question of Fatwa no. 19813

Q 1: We are a group of female students in the student residence. Is it permissible for us to offer Salah (Prayer) being led by one of us in the Jahri Salah (prayer recited aloud) and say "Ameen" after her? It should be taken into consideration that we are not heard by men. Please, give us the answer substantiated by Qur'anic Ayahs, Hadiths and the sayings of Muslim scholars as much as possible.

A: It is permissible for women to offer Salah (Prayer) in congregation while the female Imam stands amidst them. Moreover, there is no harm if she recites the Qur'an in Jahri Salah loudly as long as she is not heard by men. The Prophet (peace be upon him) ordered Um Waraqah to lead her household. As for saying "Ameen" it takes the same ruling.

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Fatwa no. 20450

Q: We would like to know your opinion on the issue of offering congregational Salah (Prayer) at a school for girls. Salah in this school presents a problem because of the small area of the school, for it is a small rented house in which there are no empty rooms suitable for offering Salah. We have dedicated a very small room that does not suffice the 300 students. It is worth mentioning that this room is next to the bathrooms and sometimes cockroaches and other insects creep into it. That is why congregational Salah is offered

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in the small school yard on mats. However, this open yard is exposed to scorching weather during the summer and extremely cold weather during the winter, which may also be accompanied by rainfall and this definitely impedes the performance of Salah. Moreover, there are not enough bathrooms that suffice the Wudu' (ablution) of this large number of students; there are only five toilets and four basins. Consequently, the bathroom is crowded at the time of Wudu' and the students face much difficulty when taking off their shoes and socks; this leads to the spread of a very bad smell during Wudu' and Salah. Since there are strict rules concerning this matter, some students may offer Salah without performing Wudu' or without completing their Wudu', although the instructors are keen on observing the students. Moreover, some students are neglectful when offering Salah, either in their clothing or by speaking during Salah. As a result, the instructors may utter general remarks to direct the attention of the neglectful students. However, this causes the other students to lose their Khushu` (the heart being attuned to the act of worship) in Salah because of trying to listen to the instructions given and understand them. We believe that such instructions cannot be delayed until after finishing Salah, because of their importance. Also, we cannot address each student individually because of their large numbers.

Accordingly, we believe that the school is not suitable to offer congregational Salah therein. We fear that we might be sinful because of the way and circumstances in which Salah is offered at school.

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Your Eminence, is it permissible for the students to offer Salah in their houses, for this will bring good and blessings to us all? Please advise, may Allah reward you with the best!

A: It is permissible for a student who is unable to offer Salah at school to offer it at her home when she leaves the school on the condition of not delaying the Salah past its due time. This is because offering congregational Salah is not obligatory for women. However, you should look for a building that is spacious enough to accommodate all the students and enable them to offer Salah at its due time without difficulty. It would be better if they offer Salah in several places at school or in one place but in shifts. As for the instructions given to students during Salah, this does not affect the Salah of the students but the voice must not be loud so that it would not distract the students offering Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16329

Q: What is the ruling on the woman who cannot offer Jumu'ah (Friday) Prayer in the Masjid (mosque)? Should she offer it at home as two Rak'ahs (units of Prayer) or four Rak'ahs?

A: It is better for a woman to offer Salah in her house. This is according to the Hadith of the Prophet (peace be upon him): ("...yet their houses are better for them.") because a woman is a source of Fitnah (temptation) and her going out exposes her to Fitnah, but if she goes to the Masjid to offer Congregational Salah behind the Imam (the one who leads congregational Prayer), her Salah will be valid and it will suffice instead of offering Zhuhr (Noon) Prayer.

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If a woman offers Zhuhr at home, she has to offer a four-Rak'ah Salah (Prayer consisting of four units) and not Jumu'ah Prayer. Otherwise, it will not be sufficient for her instead of Zhuhr (Noon) Prayer.

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The first question of Fatwa no. 14837

Q 1: is it permissible for a woman to stand beside her husband during Salah (Prayer) and not behind him?

A: It is not permissible for a woman to stand beside her husband during Salah; rather, she should stand behind him. This is supported by the following Hadith, which was related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Anas who reported: (The Messenger of Allah (peace be upon him) led him and his mother or his aunt in Salah and he made him stand on his right side and made the woman stand behind them.) If it is permissible for women to stand beside men during Salah, the Messenger of Allah (peace be upon him) would have made the woman stand behind him and made Anas stand beside her, but he did not and this indicated the reprehensibility of this.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19175

Q: The Muslim community in New Zealand, in its capital Wellington, is about to begin a project for the construction of

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the Masjid of Wellington, the capital city of New Zealand. The Masjid will accommodate up to 955 people. Among the questions raised during the last discussion to sign the first stage of the project is: Is it possible to have men perform Salah on the entire ground floor of the Masjid, and reserve the second floor for women to perform Salah? Some said that Salah on the second floor is dangerous for the kids and that this act goes against the Sunnah. They are of the view that women should stand behind the children on the same floor where men are present. They had a problem with performing Salah while women are above them standing over their heads in the same Masjid. It should be noted that we are able to build the Masjid as one floor allocating the back area for women.

Please give us your recommendations based on the Sunnah, so that we may act accordingly.

A: The manner which complies with the Sunnah is that the Masjid be established on the ground level where everyone, males and females, can perform Salah, such that the women pray behind the men. It is better and more convenient for all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18065

Q: We have a Masjid Jami' (the large mosque where Jumu`ah [Friday] Prayers are held) in our district in which Jumu`ah (Friday) Prayer and the Five Obligatory Daily Prayers are offered. Some women attend Jumu`ah Prayer with us as well as Tarawih (special supererogatory night Prayer in Ramadan). We have established a special place for them inside the Masjid (Mosque) which is separated with a wooden barrier, so as to prevent free intermixing (of men and women) and to block all avenues of evil. Furthermore, the Masjid has attached microphones which allow them to listen clearly to the Khutbah (sermon) of the Imam (the one who leads congregational Prayer).

However, the Khatib (preacher) of the Masjid said that it is impermissible to establish such a barrier inside the Masjid which would prevent women from seeing the Imam; otherwise, it should be tansparant for the previous purpose (seeing the Imam). Please advise in this regard.

A: There is no harm in using a barrier to separate men from women in the Masjid, as the necessity may demand so. Moreover, it is not a must that women should see the Imam or those being led by the Imam in Prayer as long as they are inside the Masjid and can clearly listen to the Imam's voice. But the barrier should have holes through which they can see those praying to imitate them while offering Salah (Prayer) in case the microphone was down.

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The second question of Fatwa no. 19325

Q 2: All praise be to Allah Alone; many Masjids (mosques) have spread recently especially by highways and public places. These Masjids are built in a way that separates women's Musallas (praying places) from the main parts of the concerned Masjids. Some of these women's Musallas are even built in the courtyard of the Masjids to the extent that female worshipers cannot see the end of the men's rows. Moreover, women may not hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") said by the Imam (the one who leads congregational Prayer) unless speakers are used. Is it thus, permissible for women to pray in such Musallas? Is it better for them to pray in such rooms with the congregation or to pray alone? May Allah reward you with the best for the help you provide us with.

A: If the Musalla allocated for women is located inside the rail of the Masjid, it will be permissible for female worshipers to follow the Imam in Salah just by hearing his voice, whether the women hear the Imam directly or through speakers, and whether they can see the Imam or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18157

Q: A benevolent person built a Masjid (mosque) under my supervision. The Masjid was built as follows:

1- The front part of the Masjid is roofed and it is fifteen meters in length and twenty meters across.

2- The courtyard of the Masjid is just behind its front part and it is twenty meters in length and ten meters across.

3- The women's Musalla (praying place) is just behind the courtyard of the Masjid and it is thirteen meters in length and five meters across. In addition, there is a women's toilet which is located to the corner of the Masjid and adjacent to the women's Musalla. The Musalla has a special entryway. All the foregoing is surrounded by the external fence of the Masjid.

It may be worth mentioning that the men's toilet is detached and located outside the Masjid. My question is whether it is permissible for women to pray in their Musalla referred to above, even though there is a separative area between it and the front part of the Masjid where the men pray? It may also be worth mentioning that this separative area is the courtyard of the Masjid which is located inside the latter's rail and which is used sometimes as a place for performing Salah during the summer or on Fridays because of the large number of worshipers. Please provide us with your beneficial answer as the Masjid in question is now in the finishing phase.

A: It is permissible for women to pray in the Musalla allocated for them even if a large area separates them and the men's rows provided that their Musalla is situated inside the Masjid and that the women can hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is worth mentioning that performing Salah in the concerned room is more protective for women and blocks the means to free intermixing (of men and women).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 19136

Q 7: if the Mu'adhin (caller to prayer) pronounces Adhan (call to prayer) in the Masjid (mosque), can we, as women, offer Salah (prayer) at home immediately after he finishes the Adhan or should we wait until he performs iqamah (call to start prayer)?

A: It is permissible for women at home to offer Salah immediately after the Adhan is finished as long as the time of Salah has become due. They should not wait until the Iqamah is pronounced in the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 19136

Q 4: We are a group of women, and by Allah's Grace, I have memorized some Surahs of the Qur'an. Is it permissible for me to lead a group of women in Salah, as I have read that this is impermissible?

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A: It is permissible for a woman to lead other women in Congregational Prayer. However, this should be done without pronouncing the Adhan (call for Prayer) or Iqamah (call to start the Prayer) as this is reserved for men. A female Imam should stand in the middle of the first row.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18507

Q: I am a university girl student. The time of Salah (Prayer) comes while I am at the university. If I am the Imam (the one who leads congregational Prayer), girls that offer Salah with me might be wearing revealing or tight clothes, and they stand in unorganized rows where they leave spaces between their feet.

First, based on this, is it better to lead them in Salah or offer Salah alone?

Second, the Adhan (call to Prayer) is not announced in the place where we offer Salah in the faculty, nor are the Five Obligatory Daily Prayers or the Jumu'ah (Friday) Prayer offered there. It is not affiliated to the Musalla (praying place) of men. Can we call it a Masjid (mosque)?

Third, can we offer two congregations at the same time?

A: It is permissible for women to offer congregational Salah and one of them may stand in the middle of the first row to lead them in Salah.

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They should organize the rows exactly like men. They have to arrange themselves in compact rows and fill in the gaps exactly like the rows of men. They do not have to announce the Adhan or the Iqamah (call to start the Prayer). It is permissible to establish a second congregation if the place is narrow or some of the people miss the congregational Salah. It is known that a woman should cover all her body in Salah, except her face if there are no Ajanib (men lawful for the woman to marry) present. If there are Ajanib, she should cover her face.

You should advise them concerning their negligence and violations of the Islamic dress code, and you will be greatly rewarded for this, as says the Hadith of the Prophet (peace be upon him), ("One who guides to something good has a reward similar to that of its doer.") Enjoining good and forbidding evil is a duty, for Allah (Exalted be He) says, (The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)) May Allah guide you, grant you more knowledge and make you beneficial to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 17900

Q 6: Does the saying of the Prophet (peace be upon him), (The best rows for men

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are the first rows, and the worst ones are the last ones, **and the best rows for women are the last ones and the worst ones for them are the first ones.**) **mean that women should start their rows from the end of the Masjid (mosque) and when the first row becomes complete the following one starts in front of it and they continue in this way?**

A: The meaning of the Hadith is that if women are offering Salah (Prayer) in lines behind men, the best line is the last one for it is more veiled from men. However, if women are already veiled, such as being in a separate place, the first row for them is, like men, the best one owing to the absence of the prohibiting cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19836

Q: I work as an Imam (the one who leads congregational Prayer) at the `Abdullah ibn Mas`ud Masjid in Al-Khafjy city, in the Eastern Region. The Masjid has been expanded due to the increasing number of worshippers and to serve the needs of the area. However, there is an abundance of problems and objections to some issues. We, therefore, ask your opinion on the problematic issue pertaining to constructing a Musalla for women. This Musalla is detached from the internal building of the Masjid, yet lies within the Masjid wall. Some said that the Musalla building must be connected to the internal building of the Masjid.

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If we do so, we will incur a higher cost. Another problem is that during Ramadan some people want to include the women's Musalla where they perform Tarawih (special supererogatory night Prayer in Ramadan) inside the internal building of the Masjid. Some insist that it should be performed in the separate Musalla assigned for women, mentioned above. Kindly, find attached a copy of a handwritten sketch which illustrates the internal building of the Masjid and the site of the actual women's Musalla on the first page and the suggested replacement on the second page. We hope that you will enlighten us, may Allah reward you! May Allah's Peace and Blessings be upon our Prophet Muhammad, all his family and Companions!

A: There is nothing wrong if the women's Musalla is built within the boundaries of the Masjid. In this case it is not necessary for women to see the Imam or a Ma'mum (a person being led by an Imam in Prayer). Hearing the Imam's voice over the microphones is enough for them to follow the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19112

Q: In recent years, benevolent people have begun building Musallas (places for Prayer)

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annexed to the Masjids (Mosques) and surrounded by one fence. Sometimes they are three or four meters away from the Masjids. People offer all the Salahs in these Musallas except for Jumu`ah (Friday) Prayer as the number of people who attend the Jumu`ah Prayer is greater. In these Musallas, women offer Tarawih (special supererogatory night Prayer in Ramadan), Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer and attend lectures. They listen to the sheikhs over the loudspeakers. is it permissible for women to offer congregational Salah in these Musallas, even though the imam is in the Masjid and the women can only hear him over loudspeakers, but cannot see him or any of those praying behind him? We would appreciate your answer, may Allah guide you!

A: The Salah of women behind the Imam is valid, if the Musalla is inside the Masjid and they can hear his voice when he pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) even if they cannot see him or the followers. However, if the Musalla is not inside or is separated from the Masjid by a passageway or the like, it is not permissible for them to follow the Imam.

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Fatwa no. 19767

Q: I live in a villa adjacent to the Masjid (mosque) from its southern direction.

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i prepared the attached courtyard of the villa to offer the obligatory Salah as well as Salat-ul-Tarawih (Voluntary night Salah performed in Ramadan) there. i and the women who visit me follow the imam of the Masjid where we hear his voice through the loudspeakers. We also installed a special loudspeaker for the house attached by a wire. Sometimes, I offer Salah individually inside the villa led by the Imam whose voice I hear over the loudspeakers.

My question is: Is offering Salah individually after the Imam permissible whether inside the villa or in the courtyard attached to the Masjid? Some people have caused me to doubt this; could you kindly advise? May Allah reward you!

A: Your Salah behind the Imam in the manner which you described is invalid, unless you are able to see the Imam or at least the followers. Your Musalla (praying place) is away from the Masjid, so it is not permissible to follow him except if the conditions we mentioned exist.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17223

Q: We have a Masjid (mosque) in Al-Badi`ah District, but it has no place for women to offer Salah (Prayer). During the blessed month of Ramadan,

we close the street on the left of the Masjid and put up tents in it for women to perform Salah (prayer) in. However there is a great deal of dispute concerning the permissibility of offering Salah in this place.

We hope that Your Honor will give us a Fatwa in this regard and to illustrate whether it is permissible to close streets for women to offer Salah therein or not? May Allah reward and protect you!

A: After studying your question, the Committee decided that it is not permissible to offer Salah in the place you referred to owing to the fact that it is outside the Masjid and separated from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19812

Q 2: There is a fenced piece of land beside the Masjid (mosque) in our neighborhood where one room is built for women to perform Salah during Ramadan as illustrated in this sketch. Is it permissible to offer Salah there behind the Imam where the Imam is not seen nor those who are performing Salah behind him and Salah is followed through the loudspeakers?

A: It is not permissible for women to offer Salah in the mentioned place because it is outside the Masjid and they can not see the Imam or those who offer Salah behind him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21597

Q: Is it permissible for women, in the congregational and Jumu`ah (Friday) Prayer, to follow the Imam (the one who leads congregational Prayer) by hearing his voice from microphones without either seeing him or the Ma'mums (persons being led by an Imam in Prayer)? If so, does it apply to the two following situations?

The first situation is where the women perform Salah in the smaller Masjid which has recently been attached to the larger one. The two Masjids are separated by a house, and the larger one is allocated for men.

The second situation is where the women perform Salah in a hall in the back area of the Masjid. This hall is separated from the men's hall by rooms and other halls of the Masjid.

A: Regarding the first situation, it is impermissible, due to the house which separates the women from the Masjid, for them to follow the Imam who leads people in the said Masjid.

As for the second situation, it is permissible for women to follow the Imam if they are able to hear his voice. The things separating them from the Imam have no effect because they are part of the Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Imamah

The third question of Fatwa no. 17332

Q 3: Who is the most entitled to be an Imam (the one who leads congregational Prayer)?

A: the person most entitled to Imamah is the most learned reciter of the Book of Allah, a person who knows how to perform Salah perfectly, the most learned of the Sunnah, whoever migrated first and then the eldest. The Prophet (peace be upon him) said: (The one who is most versed in Allah's Book should act as an Imam for the people, but if they are equally versed in reciting it, then the one who is the most knowledgeable in Sunnah...) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question in Fatwa no. 21367

Q 1: What is your opinion regarding a group of inhabitants of the desert who gather to offer the Tarawih prayers (special supererogatory night Prayer in Ramadan) behind an illiterate Imam, whereas there are people among them who hold educational certificates but they do not allow them to lead them in Salah (prayer)? They are neighbors and their number ranges from five to ten people. Also, they perform Salat-ul-Istisqa' (Prayer for rain) in the desert behind this illiterate Imam. What is the ruling on this? May Allah reward you with the best!

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A: According to the Sunnah, a well versed person in the Qur'an and one who knows the Fiqh of Salah (Prayer) is to be the Imam in Salah whether he can read and write or not. If there is no reciter or knowledgeable person, the best of the people present, in his Iman (Faith), is to lead the Salah. If all the attendants are at the same level of illiteracy, it is permissible for any of them to lead them in Salah. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) said: ﴾If I give a command, do it as much as you can.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17348

Q: The Messenger of Allah (peace be upon him) said in a long Hadith: ("The most versed in reciting the Book of Allah should lead the people in Salah.") **What is the ruling then if a regular imam leads the Jumu'ah (Friday) Prayer and congregational Salah (Prayer) in the presence of someone who is more versed in the Holy Qur'an than him? Is such a person, who is more versed in the Qur'an, to be asked to act as an Imam; and this should be the followed rule: whenever we find one more versed in reciting the Book of Allah he should be made the Imam? What is the criterion regulating this issue?**

A: If the Imam is appointed by an official authority or he is chosen by the majority people of the Masjid to act as such and he is able to lead the Salah according to the Shar'y (Islamic legal) way, it is impermissible that another should contend for the Imamate (leading people in Salah) with him, even if they are more knowledgeable than the appointed Imam. This is because the Prophet (peace be upon him) said at the end of the Hadith quoted above: ("A man should not lead another in Salah while in his (the latter's) place of authority.")

As the regular Imam is the one who has authority, he should lead the Salah to fulfill his official duty, even in the presence of one more versed in reciting the Qur'an, to block the means to anarchy and disagreement. Only if this Imam permits another qualified person to act as an Imam, will it be permissible for the person concerned to do so. Finally, you have to be keen to understand the Sunnah (whatever is reported from the Prophet) with neither excessiveness nor negligence and consult reliable scholars before proceeding with anything of which you do not have enough knowledge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18772

Q2: In our country there are some employees especially appointed to make the call to Prayer; they sometimes lead people in Salah (Prayer) when the Imam (the one who leads congregational Prayer) is not in the Masjid but they do not learn the Holy Qur'an by heart well. Most ordinary people who pray behind them know the Qur'an by heart. When any of those ordinary people proceed to lead people in Salah, they go against them and say they are the ones appointed for leading people in Salah in the Masjid and it is the government that had appointed them to lead people in Salah. What is the ruling on an Imam who leads people in Salah while they do not want him to?

A: If the mentioned people do not make Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) when reciting the Qur'an in a way that changes the meaning and are appointed by the Muslim rulers, and if when other people proceed to lead people in Salah this will cause division among the people offering Salah, there is nothing wrong in offering Salah behind them,

even if other people are better in the recitation of the Qur'an than them. This is so in order to prevent division and achieve unity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20035

Q 2: Is it permissible to lead people in Salah (Prayer) without mastering Tajwid (the art of properly reciting the Qur'an), although I have memorized the whole Qur'an?

A: If there is another person who has better knowledge of the rules of Shari'ah (Islamic law) and is more well-versed in the Qur'an, he is more entitled to the Imamah (leadership of congregational Salah) than you. If there is no other person, you may lead them in Salah; but you have to exert your efforts in learning the rules of Salah as well as religion in general through the available means in order to benefit yourself, your family and your neighbors. The Prophet (peace be upon him) said: ("If Allah wants to do good to a person, He makes them knowledgeable in the religion.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 19048

Q 4: The Prophet (peace be upon him) said, (The one who is most versed in Allah's Book should lead the people in Salah (Prayer).) **Does this refer to the person who recites the Qur'an the best, knows Tajwid (art of Qur'anic recitation) best or memorizes the Qur'an best?**

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A: the saying of the Prophet (peace be upon him), (The one who is most versed in Allah's Book should lead the people in Salah) refers to the person who recites the Qur'an best, pronounces Tartil (slow recitation of the Qur'an) best, and also to the one who memorizes the Qur'an best. The person who recites the Qur'an best, pronounces Tartil best and memorizes the Qur'an best is the one who deserves to be an Imam (the one who leads people in congregational Prayer), especially if he is knowledgeable about Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19926

Q 1: I am an eighteen-year-old young man. Sometimes, people choose me to lead them in congregational Salah (Prayer), as I have a good voice in recitation. I heard that one of the minor signs of the Last Hour is choosing a man as an Imam (the one who leads congregational Prayer) for his melodious voice in recitation, even if he is the least of them in knowledge of Fiqh (Islamic jurisprudence). I have studied some of the rulings of Tajwid (art of properly reciting the Qur’an), and I am more knowledgeable about the Qur’an than anyone else in the Masjid (mosque). When this situation occurred to me more than once, I intended to come late after the Iqamah (call to start the Prayer), so that someone else would lead the people in Salah. Thus, I miss the Sunnah (supererogatory) Salah and some Rak‘ahs (units of Prayer) of the congregational Salah. Am I considered a sinner? Please advise.

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A: If you are the most well-versed in Qur’an, it is an honorable act to lead the people in congregational Salah; it corresponds to the Sunnah (whatever is reported from the Prophet); and you will be rewarded for it. So, you should not refrain from it and deprive yourself from the reward, and you should not come late for the reason you mentioned.

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Fatwa no. 19869

Q: There is a young man who is Multazim (practicing Muslim) - we suppose him to be so and Allah will hold him to account. he says that the Salah (Prayer) of an Imam (leader of congregational Prayer) who receives a salary from the government is considered to be invalid and it is not correct to perform Salah behind him. This young man says that he performs Salah at home, acting upon what Imam Ahmad (may Allah be merciful to him) and Al-Shafi'y said about Salah in congregation being Sunnah (supererogatory act of worship following the example of the Prophet). I hope that you will help to clear up this doubt through a Fatwa (legal opinion issued by a qualified Muslim scholar). And may Allah reward you!

A: There is nothing wrong in an Imam receiving a salary from Bayt-ul-Mal (the Muslim treasury), because this is one of the Shar'y (Islamically lawful) spending channels serving the Muslims' interests. The person who declares it to be Makruh (reprehensible) to perform Salah behind him does not have a legitimate Islamic evidence for this claim. It is not permissible to abandon congregational Salah under the pretext that some scholars regard congregational Salah as Sunnah; because this is a less correct view and the authentic evidence indicates otherwise. One such evidence is the saying of the Prophet (peace be upon him): ("Anyone who hears the Call (the Adhan) and does not respond, there is no Salah for him, unless he has a lawful excuse.") (Related by Ibn Majah

and Al-Daraqutny with an authentic Isnad [chain of narrators]) Ibn 'Abbas (may Allah be pleased with them) was asked, "What is a lawful excuse?" He said, "Fear or illness." Muslim also related in his "Sahih (Book of Authentic Hadith)" on the authority of Abu Hurayrah (may Allah be pleased with him): ("A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the Masjid," and he asked the Messenger of Allah (peace be upon him) to give him a Rukhsah (concession) allowing him to pray in his home and he allowed him that, then when he turned away he (peace be upon him) called him back and said, 'Can you hear the Call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Then respond (to it).'") There are many other Hadith to the same effect.

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The fourth question of Fatwa no. 15922

Q 4: An Imam (the one who leads congregational Prayer) of a Masjid (mosque) leads people in Jumu`ah (Friday) Prayer, the Two `Eid Prayers and other Salahs (prayers). the Masjid he is in charge of lies in the desert, and people do not gather in this Masjid except to offer Jumu`ah (Friday) Prayer. Is there any sin on this Imam if he does not offer the obligatory Salah (Prayer) with them on the other days? It is worth mentioning that the Imam offers the obligatory prayers in a Masjid near his house, and there are about ten people who are neighbors of that Masjid but they do not offer Salah; how should they be treated?

A: The regular Imam should lead the people during all the Salahs in the Masjid that he is in charge of, regardless of the number of the people offering Salah behind him, even if it is very small. Moreover, he is sinful if he does not attend the obligatory Salah in his Masjid. The Imam should command people to

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offer Salah in the Masjid and warn them against abandoning this. Those people might have wrongly understood that he abandons offering Salah in the Masjid so they imitated him.

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The second question of Fatwa no. 18818

Q 2: People say that when the regular Imam falls sick or travels abroad, it is not permissible for anyone to lead people in Salah without his permission, even if there is a scholar or someone who can lead people in Salah correctly. Once, the regular Imam did not arrive to perform Jumu`ah (Friday) Prayer and someone, who graduated from a religious school, wanted to lead people in Salah, but some people prevented him from doing so and said: It is not permissible for anyone to lead people in Jumu`ah (Friday) Prayer until the regular Imam gives him permission. When the regular Imam was asked about this, he kept silent and did not answer. So people offered Zhuhr (Noon) Prayer individually. The number of those who offered Salah was numerous; is this permissible?

A: it is not permissible to lead people in Salah in a Masjid that has a regular imam except with his permission or in a case of necessity. If he is late, there is no harm to advance someone who is entitled to Imamah to lead people in Jumu`ah (Friday) Prayer.

When the Prophet (peace be upon him) was late, Abu Bakr led the people in Salah. Also, (When the Prophet (peace be upon him) was late in Fajr (Dawn) Prayer in the Battle of Tabuk, `Abdul-Rahman ibn `Awf (may Allah be pleased with him) led people in Salah. When the Prophet (peace be upon him) arrived, he found that `Abdul-Rahman had led them in the first Rak`ah. He (`Abdul-Rahman) wanted to step back but the Prophet (peace be upon him) pointed to him to complete his Salah. The Prophet (peace be upon him) offered the second Rak`ah behind him then offered the missed Rak`ah after Salam (end of prayer).) Related by Muslim in his Sahih (book of sound Hadiths).

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The first question of Fatwa no. 17572

Q 1: What are the matters which the Imam takes responsibility for on behalf of the ma'mums (persons being led by an Imam in Salah)?

A: Scholars mentioned that an Imam takes the responsibility of the following on behalf of the Ma'mums:

1. **The recitation:** for Allah says, ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ Imam Ahmad (may

Allah have mercy on him) said, "Scholars unanimously agreed that this Ayah was revealed concerning recitation in Salah." The Prophet (peace be upon him) is reported to have said, ﴾Whoever is praying behind an Imam, the recitation of the Imam is enough for him.﴿ (Related by Imam Ahmad in the book called, "Al-Masa'il" which contains reports that were narrated by his son `Abdullah). It is Wajib (obligatory) upon the Ma'mum to recite Surah Al-Fatihah in Sirri Salah (Prayer with subvocal recitation) and when the Imam pauses in Jahri Salah (Prayer recited out loud). According to the Hadith Sahih and in order to reconcile the scholars' differences over this issue, if the Imam does not pause, the Ma'mum must recite Surah Al-Fatihah and then listen to him.

2. **Sujud-ul-Sahw (Prostration of Forgetfulness):** According to the majority of scholars, when the Ma'mum is offering Salah behind the Imam from the beginning. When being led by the Prophet (peace be upon him), sometimes the Sahabah (Companions of the Prophet) used to be distracted, but they did not perform Sujud-ul-Sahw which they would have had to offer had they been praying individually. It was not transmitted that anyone of them offered Sujud-ul-Sahw after the Prophet (peace be upon him) pronounced Taslim (salutation of peace ending the Prayer). If this were permissible, they would have done so and it would have been transmitted.

3. **Sujud-ul-Tilawah (Prostration of Recitation):** If the Imam does not perform Sujud-ul-Tilawah when reciting an Ayah, the Ma'mum should not do so. This is because if the Ma'mum performs Sujud-ul-Tilawah, he would be contradicting the Imam and therefore, his Salah becomes invalid.

4. **Sutrah (barrier placed in front of a person praying):** The Sutrah which is placed in front of the Imam is the Sutrah for those who are praying behind him. The Prophet (peace be upon him) used to lead the Sahabah in Salah while placing a Sutrah in front of him, but he did not order them to place a Sutrah in front of them. This is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). Al-Bukhari (may Allah have mercy on him)

has a chapter in his "Sahih (Book of Authentic Hadith)" dedicated to "Sutrat-ul-Imam Sutrah li man khalfahu (the Sutrah of the Imam is enough for those who are behind him)."

5. **Qunut (supplication recited while standing after bowing in the last unit of Prayer):**

When the Imam says Du`a' Al-Qunut, the Ma'mum should say, "Amen" only.

6. **The first part of the Tashahhud (a recitation in the sitting position in the second unit of Prayer):** This is in case the Imam precedes the Ma'mum with a Rak`ah (unit of prayer) in a four-Rak`ah Salah (Prayer consisting of four units).

7. **Saying, "Sami`a Allahu liman hamidah [Allah listens to him who praises Him]":** For the Prophet (peace be upon him) said, (When he (the Imam) says, "Sami`a Allahu liman hamidah", you should say, "Allahumma Rabbana wa laka Al-Hamd [Our Lord! All praise is due to You Alone]", so that Allah listens to you.) (Related by Muslim on the authority of Abu Musa Al-Ash`ari (may Allah be pleased with him). In addition, there are other Hadith to the same effect.

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Fatwa no. 20210

Q: Is it permissible for a lisper who pronounces the Arabic letter "س" (Sin) as "ث" (Tha) to lead the people in congregational Salah (Prayer), especially when he reads "النفس" (Al-Nafs) as "النفث" (Al-Nafth)?

A: It is not permissible for someone who has a lisp and does not recite Al-Fatihah (Opening Chapter of the Qur'an) properly to lead others in congregational Salah, unless they also have a lisp. This is because he cannot recite Al-Fatihah correctly, which is one of the pillars of Salah. However, if he can recite Al-Fatihah properly, there is no objection to appointing him as an Imam (the one who leads congregational Prayer).

However, it is better to appoint someone else who can recite the Qur'an properly.

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The second question of Fatwa no. 18912

Q 2: I was once late for the 'Isha' (Night) Prayer, and I arrived after the 'Iqamah (call to start the Prayer), even though I am the Imam (the one who leads congregational Prayer) of the Masjid (mosque). I found that the Imam who led the people cannot recite Al-Fatihah, and the Qur'an in general, properly, so I did not offer Salah (Prayer) behind him. Another time, I offered Salah behind an Imam who cannot recite the Qur'an properly, so I was going to interrupt the Salah and continue it on my own. What is the ruling on both cases? Please advise.

A: If the Imam whom you offered Salah behind committed Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) when reciting Al-Fatihah in a way that distorts the meaning, such as changing the diacritical marks of the words, by pronouncing, for example, the letter "ك" (Kaf) in the word (إياك) with the sound Kasrah (vowel point that sounds like "i") or the letter "ت" (Ta) in (أنعمت عليهم) with the sound Dammah (vowel point that sounds like "u") or Kasrah, it is impermissible for him to be an Imam, unless the Ma'mums (people being led by an Imam in Prayer) pronounce the same way as him, and only those like him may offer Salah behind him. Even if the Lahn he committed does not change the meaning, he should not be made the Imam if there is someone who can recite better than him, but the Salah offered led by him counts as sufficient in this case.

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The third question of Fatwa no. 21368

Q 3: Some Imams (the leaders of people in congregational Prayer) and also the people who offer Salah (Prayer) behind them cannot recite Al-Fatihah properly. They might read "Iyyak Na`bud" instead of "Iyyaka Na`budu", "Ahdina Al-Sirat Al-Mustaqim" instead of "Ihdina Al-Sirat Al-Mustaqim", "An`amtu `Alayhim" instead of "An`amta `Alayhim", and such examples that change the meaning. We would like to inquire about the ruling on the Salah of those Imams and the people behind them, especially if there is another Imam who can recite Al-Fatihah properly.

A: It is impermissible for a person who recites Al-fatihah improperly in a way that distorts the meaning to be an Imam, as reciting Al-Fatihah properly is one of the pillars of Salah.

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The second question of Fatwa no. 20181

Q 2: A Ma'mum (a person being led by an Imam in Prayer) prayed behind an Imam (the one who leads congregational Prayer) who made a slight Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that did not change the meaning of the ayah while he was reciting al-Fatihah. Nevertheless, when the Ma'mum heard the Lahn committed by the Imam he interrupted his Salah (Prayer) and went to pray in another Masjid (mosque).

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What is the ruling on the foregoing?

A: If the reality is as mentioned in the question, that the committed Lahn does not change the meaning, this does not invalidate the Salah and it is impermissible for the Ma'mum to interrupt his Salah because of it. What this brother did is impermissible.

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The second question of Fatwa no. 21569

Q 2: is it permissible for the imam (the one who leads congregational Prayer) to entrust a young boy to lead the people in Salah (Prayer), even if this young boy memorizes part of the Qur'an?

A: If anything prevents the regular Imam from going to his Masjid (mosque) and leading the Salah, he is required to deputize a person who is qualified for being an Imam in terms of recitation of the Qur'an and knowledge of Fiqh (Islamic jurisprudence), even if this person is younger or older than the regular Imam. This is because the criterion in this case is correct recitation and knowledge of the rulings of Tajwid (art of Qur'anic recitation) and Salah.

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The seventh question of Fatwa no. 18805

Q 7: What is the ruling on letting an 11 year-old-child be the Imam (the one who leads congregational Prayer) if they have memorized more Surahs (chapters of the Qur'an) than the others?

A: There is nothing wrong in discerning children being the iman if among those who are present with them they are the ones who can best recite the Qur'an or memorize more of the Qur'an, according to the report related by Al-Bukhari in his Sahih (Book of Authentic Hadith) on the authority of 'Amr ibn Salamah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("When the time for Salah becomes due, one of you should pronounce the Adhan (call for Prayer), and the one who has (memorizes) more of the Qur'an should lead you in Salah." ('Amr ibn Salamah said), "So they looked and did not find anyone who memorizes more of the Qur'an than I. So they made me lead them in Salah, when I was a six or seven-year-old boy.")

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Fatwa no. 19181

Q: What is the ruling on offering Salah behind an Imam (the one who leads congregational Prayer) who makes amulets and another one who supplicates to the pious believing that they can bring benefit and ward off harm?

A: It is permissible to perform Salah behind the Imam who makes amulets containing Ayahs of the Qur'an, supplications, Allah's Names and Attributes, etc.

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However, it is impermissible, according to the preponderant view, to write such amulets containing such things because of the general Hadith that prohibit wearing them. They are prohibited as a precautionary measure to block the means leading to Shirk (associating others in worship with Allah) and because they may be desecrated when wearing them on entering the bathroom. Consequently, when a better Imam who does not write these amulets is available, you are recommended to offer Salah behind him. If this Imam writes the amulets containing things other than the Qur'an and Allah's Names and Attributes, it is impermissible to offer Salah behind him. Wearing these amulets containing unlawful things involves minor, or perhaps major Shirk (associating others in worship with Allah) depending on the writer's intention based on the general Hadith in which the Prophet (peace be upon him) stated, ﴾(Unlawful) Ruqyahs, charms and love-potions are (acts of) Shirk.﴿ (Related by Imam Ahmad in Al-Musnad and by Abu Dawud in the Sunan.) The Prophet (peace be upon him) also stated, ﴾If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.﴿ Another narration reads, ﴾Whoever wears an amulet commits an act of Shirk.﴿ This Imam should be advised about the ruling on his act which goes against monotheism. Perhaps he may repent to Allah (Glorified be He).

As for the Imam who calls on the pious instead of Allah, thinking that they mediate between people and Allah bringing benefits and removing harm, it is impermissible to offer Salah behind him and any Salah performed behind him is null and void. This is even more so when such a person supplicates, slaughters animals or makes vows for the sake of the pious.

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Beseeching anyone other than Allah thinking that they can bring benefit or ward off harm is a form of major Shirk. This form of seeking help is an act of worship that is not permissible to offer to anyone other than Allah. Such Imam, while in this state, should not lead people in Salah.

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Fatwa no. 19009

Q: Dear Shaykh, we are writing to request a Fatwa (legal opinion issued by a qualified Muslim scholar) about a matter that many Muslims suffer over the city of Jilak in France. On the 27th of Ramadan, in 1994, the Muslim committee decided to close the Masjid (mosque) due to a misunderstanding between us and them. The matter remained the same until 'Eid-ul-Adha (the Festival of the Sacrifice), when the Masjid was opened again and we performed Salat-ul-'Eid (the Festival Prayer) there. After around three months, the group that had separated from the Masjid decided to hire a hall to perform the Five Obligatory Daily Prayers. Few days after that, the regular Imam came to the main Masjid and contacted us, asking to return to the Masjid. He promised that he would be with us and the other group equally. Despite all these attempts, we have not returned to the Masjid. It is worth mentioning that the Masjid is never a quarter full; only 40 people at most perform Salah there and the area of the Masjid is enough for 100 people or more. A little while afterwards, we brought an Imam to lead us in the daily obligatory Salah and also the Jumu'ah (Friday) Prayer in the place we hired.

However, after a while, we discovered that the Imam we brought writes what he calls: "Cure for people" (i.e. amulets), and takes fees for this.

The question is: Is it permissible to perform Salah behind a person who writes amulets and preservers? Is it permissible to perform congregational Salah in the place that we hired, despite there being Al-Masjid Al-Jami' (the large mosque where Jumu'ah [Friday] Prayers are held) that is not full on Friday. Many people are still asking us to return to Al-Masjid Al-Jami'. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You should gather together in the Masjid to perform the Five Daily Prayers and also the Jumu'ah (Friday) Prayer, as much as you can, because the Religion of Islam encourages union and performance of Salah in congregation.

As for the Imam who writes amulets, if he is writing in them from the Qur'an and permissible Du'a' (supplication), performing Salah behind him is valid, but he should be advised to stop writing these amulets, because the sound opinion is that this is not permissible. If he writes in these amulets any words relating to Shirk (associating others with Allah in His Divinity or worship) or meaningless words (gibberish), it is not permissible to perform Salah behind him and it is not permissible to leave him as the Imam for the Masjid; you should remove him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 16460

Q: I live in a social care center and I suffer paralysis that forces me to offer Salah (Prayer) on a wheelchair. There is a Masjid (mosque) in the center but those who lead the Salah are people who adopt Sufi beliefs, such as believing in the ability of the dead to harm and benefit, etc. We fear that their beliefs might be tantamount to Shirk (associating others with Allah in His Divinity or worship). However, there is no one to act as an Imam (the one who leads congregational Salah) except such people. Is it permissible to offer Salah behind them? If not, is it permissible for a disabled person who uses a wheelchair and wears a urine bag, because he cannot control his urination, to lead the Salah? The Ma'mums (persons being led by an Imam in Prayer) would also be disabled people, a group of Indians who cannot recite the Qur'an well, and a group of Sufis. Please advise in detail.

A: If you are certain that those who lead the Salah adopt beliefs entailing Shirk, such as supplicating to people other than Allah or beseeching someone other than Allah, it is not permissible to offer Salah behind them. In this case, you are required to offer congregational Salah led by an Imam who should be the best amongst you in terms of reciting the Qur'an and completing the pillars of Salah as much as he can. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said to a sick person: ﴾Offer Salah while standing; if you cannot do this, offer it while sitting; if you cannot do this, offer it while lying on your side; and if you cannot even do that, then offer Salah while lying on your back.﴿ If the people who sometimes act as Imams adopt no beliefs entailing Shirk, but they only

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commit some Bid`ahs (innovations in religion), it is valid to offer Salah behind them until a more qualified Imam leads the Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 16855

Q 2: My brother lives in a village that has only one Masjid (mosque). The point is that the people of this village along with their Imam (the one who leads congregational Prayer) indulge in acts of major Shirk (associating others with Allah in His Divinity or worship), such as offering sacrifices for people other than Allah, seeking help from people other than Allah, and making Du`a' (Supplication) to people other than Allah. Is it permissible to perform the congregational Salah (Prayer) with them and behind their Imam?

A: salah which is performed behind an Imam who makes Du`a' to other than Allah or seeks their help, or offers sacrifices to other than Allah is invalid. This is because such an Imam is considered a Mushrik (one who associates others with Allah in His Divinity or worship) whose Salah is invalid, and so is the Salah of his Ma'mums (persons being led by an Imam in Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16326

Q 1: Many Imams of our Masjids (mosques) follow the Tijany Tariqah (a Sufi order). The students said that it is impermissible to follow an Imam who adheres to this order. Is this correct?

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A: Every Muslim is obliged to follow the Qur'an and Sunnah and to imitate the Messenger (peace be upon him), the scholars who follow his Sunnah, and those who apply the teachings of the Qur'an and Sunnah. You are prohibited to follow and imitate heretics who follow Sufi orders. Furthermore, it is impermissible to offer Salah behind them if they commit Shirk, in deeds and words, such as supplicating or slaughtering animals for the sake of anyone other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tenth question of Fatwa no. 19479

Q 10: What is the ruling on offering Salah behind a Shi`ite who belongs to Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet)?

A: Salah which is offered behind a Mubtadi` (one who introduces innovations in religion) of a Mukaffirah (major sin whose perpetration lead to disbelief) practice is invalid. An example for the foregoing is one who seeks help from someone other than Allah, makes Du`a' (Supplication) to someone other than Allah, offers sacrifices to someone other than Allah, believes that the Qur'an is incomplete, defames the Mother of the Believers `Aishah (may Allah be pleased with her), reveres `Aly (may Allah be pleased with him) or any other person of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) excessively, makes Du`a' to them instead of Allah, or slanders the Sahabah (Companions of the Prophet, may Allah be pleased with them all).

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The first question of Fatwa no. 17788

Q 1: We were once sitting in the Masjid (mosque) when a man came and asked us where to find a charlatan. We reproached him for asking about such superstitions. However, the Imam (the one who leads congregational Prayer) of the Masjid told the man, "Do not pay attention to these people; they do not know anything. Go search for a charlatan, as Allah helps the one who depends on material causes." What do you think of the saying of this Imam?

A: a person who thinks acts of swindle, sorcery and divining are permissible is impermissible to be taken as an Imam, as he is considered an apostate from Islam, and the Salah (Prayer) of an apostate is not valid, according to Allah's saying, (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) Sorcery, swindle and divining is considered Shirk (associating others in worship with Allah), as they entail seeking the help of someone other than Allah, whether Jinn (creatures created from fire) or devils.

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Fatwa no. 16682

Q: Is it permissible for a Muslim woman to lead her husband and sons in Salah (Prayer), whether or not she is more knowledgeable religiously than them? Please explain this to me.

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A: It is not permissible for a woman to lead men in Salah. This is asserted according to the Four Madh-habs (the Four Schools of Jurisprudence: Hanafy, Maliky, Shafi'y, and Hanbaly). It has never been known in the life of Muslims in their practicing of Islam that a woman led a man or men in Salah, acting upon the general meaning of the Hadith narrated by Abu Bakrah (may Allah be pleased with him), who reported that the Prophet (peace be upon him) said, ("Never will succeed such a people who place a woman in charge of their affairs.") (Agreed upon by Al-Bukhari and Muslim) Leadership in Salah is certainly one of the greatest charged responsibilities and forms of 'Ibadah (worship) that is based on Tawqif (a religious text and not personal opinion) and pursuance of the Prophet's example. If a woman leads a man in Salah, his Salah is not valid.

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The third question of Fatwa no. 18911

Q 3: What is the wisdom for women to clap and men to say Tasbih (saying: "Subhan Allah [Glory be to Allah]") when an imam (the one who leads the congregational Prayer) makes an error due to forgetfulness in congregational Salah (Prayer), since a woman's voice is not considered to be part of her 'Awrah (should be concealed and not displayed in public)?

A: The wisdom behind prescribing clapping for women if an Imam makes an error is that their voices may be a Fitnah (temptation) to some people, so women were commanded to clap their hands to avoid this.

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Fatwa no. 19454

Q: Next to my house is a Masjid (mosque) whose imam (the one who leads congregational Prayer) prays while sitting on a chair and using a table as he is unable to make Ruku` (bowing) or Sujud (prostration) on the floor because of a pain in his knees. It may be worth mentioning that some of the Ma'mums (persons being led by an Imam in Prayer) who pray behind the concerned Imam know some parts of the Qur'an by heart. Is it thus permissible for me to perform Salah (Prayer) behind him?

A: In case that such an Imam is permanently unable to stand for Salah and make Sujud on the floor, Salah which is performed behind him by Ma'mums who are physically fit is invalid. Moreover, it is impermissible for the concerned Imam to lead the Salah as he is unable to perform some of its Rukns (integrals). Consequently, the Imam in question has to be substituted by another one who is able to perform all the Rukns of Salah.

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Fatwa no. 19079

Q: I have been suffering from a problem for 4 years, since I was involved in a car accident that paralyzed my left arm and caused a weakness in my left side. I have a BA in the Arabic language, have memorized many parts of the Qur'an, and recite Al-Fatihah and as much as I can from the Qur'an. Will my leading of people in Salah (Prayer) be on the same level as that of a healthy man?

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A: If your paralysis prevents you from performing the standing, the Ruku' (bowing), the Sujud (prostration) on the seven parts of body, the sitting, or any of the other pillars or conditions of the Salah, it will not be correct for anyone to perform Salah behind you, except for someone like you. It is obligatory on you not to offer to be an Imam (one who leads others in congregational Prayer), as you can not perform the pillars and conditions of Salah. If, however, your paralysis does not prevent you from what has been mentioned, a Salah performed behind you will be correct.

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Fatwa no. 15711

The Imam of the Masjid (mosque) suffered a certain disease and then his leg was amputated. Now, he comes to the Masjid by car and sits on a wheelchair which he moves by pushing its wheels. He leads the Ma'mums (persons being led by an Imam in Prayer) by gesture while sitting on the wheelchair. Is it permissible for him to lead people in Salah although there are others who recite the Qur'an better than this disabled Imam?

A: It is permissible to offer Salah behind an Imam who is sitting due to an illness that is expected to be cured. However, it is not permissible to offer Salah behind a lame person whose disability is incurable, for he is permanently unable to do one of the main pillars of Salah i.e. he cannot stand up.

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The congregation should ask for appointing another Imam to lead them in Salah.

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The first question of Fatwa no. 17323

Q 1: The Masjid (mosque) where I offer Salah (Prayer) has a regular Imam who has become sick and cannot stand up. There is disagreement among people about how to offer Salah behind him. Some people believe that the regular Imam should lead the Salah sitting and the Ma'mums (persons being led by an Imam in Prayer) should offer Salah sitting as well. They take as evidence the following Hadith: (The Imam is appointed only to be followed...) **at the end of which the Prophet (peace be upon him) said:** (If he performs Salah sitting, you should all perform Salah sitting.) **Other people claim that this above-mentioned Hadith was abrogated when the Prophet (peace be upon him) led the people in Salah during his fatal illness while sitting.**

What is the ruling on this?

A: If the regular Imam is afflicted with a curable disease that makes him unable to stand and he starts leading the people in Salah while sitting, the Ma'mums should offer Salah sitting as well. This is because the Prophet (peace be upon him) said: (The Imam is appointed only to be followed...) until his saying: (If he performs Salah sitting, you should all perform Salah sitting.) As for the event of the Prophet (peace be upon him) leading the people in Salah while sitting during his fatal illness, this took place when Abu Bakr (may Allah be pleased with him) started leading the people in Salah while standing and then the Prophet (peace be upon him) came and - while seated - continued leading the Salah. This event proves that if the Imam has already started Salah while standing and then he falls ill and has to sit down during Salah,

the Ma'mums should continue their Salah while standing. However, a group of religious scholars stated that since the Sahabah (Companions of the Prophet) offered Salah behind the Prophet (peace be upon him) during his fatal illness while standing, then it is permissible to offer Salah behind a seated Imam while standing. Other texts of Hadith prove that it is better to sit behind a seated Imam. Both opinions are respected and there is no harm in this In sha'a-Allah (if Allah wills).

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The eighth question of Fatwa no. 18762

Q 8: some Imams (those who lead people in Prayer) appoint a deputy to lead the people in salah (Prayer) when they travel, and the man who is appointed shaves his beard. Is it permissible for those who shave their beards to lead people in Salah?

A: It is not permissible for an Imam to appoint someone as a deputy for them who commits sins publicly, such as shaving the beard or smoking, because the Imam should be a good example and a custodian. It is, therefore, obligatory that outward signs of righteousness and uprightness appear on him.

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The first question of Fatwa no. 16648

Q 1: Is it permissible to offer Salah (Prayer) behind an Imam (the one who leads congregational Prayer) whose wives do not wear Hijab (veil) nor are Islamically dressed despite his knowledge of such an obligation? And is it permissible to offer Salah behind an Imam whose garment reaches below his ankles?

A: An Imam who might commit some apparent sins should be advised to repent from them; otherwise he should be replaced with a more pious Imam, if possible. However, offering Salah behind the said Imam is valid In sha'a-Allah (if Allah wills).

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Third question of Fatwa no. 19248

Q 3: Is it permissible for a person who indulged in involuntary manslaughter to act as a regular Imam (the one who leads congregational Prayer)?

A: It is permissible for whoever indulged in involuntary manslaughter to act as an imam as he is not considered sinful. However, it is Wajib (obligatory) on him to offer a Kaffarah (expiation) which is to free a slave, or if he is unable to do so; to observe Sawm (Fast) for two successive months. Besides, the Diyah (blood money) of the deceased has to be paid by the extended family of the killer if the inheritors of the deceased claim it.

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Fatwa no. 14835

Q: I am the Imam (one who leads the people in Prayer) of a Masjid (mosque) in a village in Morocco and I would like Your Eminence to give me a general definition of the prerequisites for acting as an Imam. As I am unmarried, is my position as an Iman lacking or not? Is it permissible for me to lead the people in Al-Jumu'ah (Friday) Prayer?

A: It is permissible for an unmarried man to be an Imam and the Salah will not be deficient. It is also permissible for you to lead the people in Jumu'ah (Friday) Prayer and deliver the Friday Khutbah (sermon), according to the Hadith on the authority of Ibn Mas'ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("The most versed in reciting the Book of Allah should lead the people in Salah. If they are equally versed in recitation, then the one who is most knowledgeable about the Sunnah. If they are equally knowledgeable about the Sunnah, then the earliest to undertake Hijrah (Migration from Makkah to Madinah). If they are equal in terms of Hijrah, then the earliest to embrace Islam." According to another narration, "then the oldest in age.") (Related by Muslim, Abu Dawud, and Al-Tirmidhy)

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The second question of Fatwa no. 20320

Q 2: What is the ruling on whoever discerned the ritual impurity of the Imam (the one who leads congregational Prayer) behind whom he offers Salah (Prayer)? What should he do?

A: If a Ma'mum (a person being led by an Imam in Prayer) knew before offering Salah (Prayer) that the Imam was ritually impure, it is not permissible

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for him to offer Salah behind him. The same applies if he knew of that matter while offering Salah and the Imam did not make someone else succeed him to lead people in the remainder of the Salah, as Taharah (ritual purification) is a prerequisite for the validity of Salah. Thus, he should repeat Salah if he offered it behind the said Imam. However, if the Ma'mum (a person being led by an Imam in Prayer) did not know of that matter until Salah was concluded, his Salah is valid and there is no need for him to repeat it.

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The sixth question of Fatwa no. 21368

Q 6: A Ma’mum (person being led by an Imam in Prayer) joined ‘Asr (Afternoon) Prayer during the fourth Rak‘ah (unit of Prayer) then another man came and started praying behind him. Is it thus permissible for the first praying person to change his intention from being a Ma’mum to being an Imam (the one who leads congregational Prayer)?

A: It is permissible for whoever misses congregational Salah (Prayer) and cannot find anybody else to start a new congregation with, to pray (as a Ma’mum) behind a person who is making up for the Rak‘ahs (units of Prayer) that they missed after the Taslim (salutation of peace ending the Prayer) of the Imam. Proof for the foregoing is that the Prophet (peace be upon him) was offering Salah during the night and Ibn ‘Abbas came and prayed behind him. Moreover, offering Salah in congregation is more rewarded.

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The second question of Fatwa no. 20879

Q 2: if someone enters the Masjid (mosque) after the end of Salah (Prayer) and finds one of the Ma'mums (people being led by an imam in congregational Prayer) completing his Salah, should he offer Salah behind that person and make him the imam after he was a Ma'mum, by standing to his right and tapping on his shoulder to inform him that he has joined Salah with him? Please advise concerning the Ma'mum being an Imam (the one who leads congregational Prayer) and offering two congregations at the same time in the Masjid.

A: It is permissible for a person who enters the Masjid after the end of Salah to offer Salah behind one of the Ma'mums who have joined part of the Salah with the Imam. In this case, the one who was the Ma'mum is now the Imam, according to the most authentic of the opinions of scholars. However, it is impermissible to hold a second congregation before the first congregation is finished. If a person enters the Masjid and finds a congregation, he should join them.

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The second question of Fatwa no. 14695

Q 2: After performing the obligatory 'Isha Salah (Night Prayer), an Imam did us a favor and led our congregation in Salah and another group of people

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joined the Salah. When they knew that the person leading us in Salah had already performed the obligatory Prayer and was leading us just to do us good, they repeated their Salah. However, we did not repeat it. Is the Salah we performed with this Imam valid or not? What is the ruling on the people who repeated the Salah?

A: It is permissible for anyone who performed the obligatory prayer to lead a congregation who have not yet performed the obligatory prayer. In this case, the Salah will be Nafilah (supererogatory) for the Imam and obligatory for the congregation. It is reported by Muslim in his Sahih on the authority of Jabir ibn `Abdullah that Mu`adh used to offer Salah with the Prophet (peace be upon him) and then return to his people to lead their congregation in the same Salah. Furthermore, Abu Dawud and others narrated that when the Prophet (peace be upon him) saw a man who missed the congregational Prayer, he said, (Is there any man who may do good with this (man) and pray along with him?) Accordingly, it is permissible for a person who offers Nafilah to pray behind an Imam who offers the obligatory Salah and vice versa. Therefore, you are not required to repeat the Salah you performed behind this Imam. Likewise, the group that joined your congregation are not required to repeat it.

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The second question of Fatwa no. 15435

Q 2: I entered the Masjid (Mosque) to offer Zhuhr (Noon) Prayer to find a man offering the two Rak`ahs after Zhuhr (Noon) Prayer and I wanted to offer the obligatory Salah (prayer). Is it permissible

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for me to join him in Salah, or not?

A: It is permissible according to the most correct opinions of the scholars for whoever enters the Masjid after the congregation is over and finds a man offering Sunnah (supererogatory) Salah to join him with the intention of offering the obligatory Salah. This is because Mu`adh (may Allah be pleased with him) used to offer Salah with the Prophet (peace be upon him) then he used to go to lead his people in Salah which is the obligatory Salah for them, whereas it is Nafilah (supererogatory) on his part. The Prophet (peace be upon him) allowed him to do so.

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The third question of Fatwa no. 17953

Q 3: Is it permissible for a Muslim intending to perform an obligatory Salah to be led by someone who is performing a Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or other Salah (Prayer)? Please answer this in detail. And what is the ruling on performing Salah behind minors or smokers?

A: The sound scholarly opinion is that there is nothing wrong in performing an obligatory Salah led by someone performing a supererogatory Salah. This is based on the story of Mu'adh (may Allah be pleased with him) who used to perform Salah with the Prophet (peace be upon him) and then go to lead his people in offering that Salah. There is also nothing wrong in performing Salah behind discerning children, according to the sound scholarly opinion. This is based on the story of 'Amr ibn Salamah who used to lead his people in Salah when he was a young boy. There is nothing wrong in performing Salah behind Muslims who smoke or perform other acts of disobedience, according to the sounder scholarly opinion. However, if it is possible to perform Salah behind other people who are upright, that would be better. Smokers and those who commit sins publicly should not be appointed as Imams, because they would be

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bad examples to others.

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Fatwa no. 18659

Q: One day I was late for Fajr (Dawn) Prayer. I went to Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) but I did not find any people to start a new congregational Salah (Prayer) with. I only found a man making up for Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Fajr Prayer so I prayed with him. The point is that such a man did not recite in Jahr (loud voice). Is this correct or does the concerned man have to recite in Jahr though he was praying a Sunnah (supererogatory act of worship following the example of the Prophet)? Besides, do I have to perform the same Salah again because such a man did not read in Jahr?

A: What you have done is permissible for it is generally allowed for whoever prays obligatory Salah to pray as a Ma'mum behind someone who is praying a Nafilah (supererogatory) one. Proof for the foregoing is that Mu`adh (may Allah be pleased with him) would pray firstly as a Ma'mum behind the Prophet (peace be upon him) then he would pray the same obligatory Salah as an Imam for his people which would count for him as a Nafilah Prayer. On the other hand, the fact that the man you prayed behind did not recite in Jahr does not change the ruling mentioned above as reciting in Jahr is Sunnah (a commendable act) in Fajr and all Salahs (Prayers) which are performed at night.

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The second question of Fatwa no. 20441

Q 2: A man entered the Masjid (mosque) and started to perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque).

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Another man came and joined him performing an obligatory Salah (Prayer), making the first man an Imam (the one who leads congregational Prayer) and the second a Ma'mum (a person being led by an Imam in Prayer). After the Imam had finished the two Rak'ahs (units of Salah) of Tahiyyat-ul-Masjid he offered the Taslim (salutation of peace ending the Prayer), and the Ma'mum stood to complete his Salah (Prayer). The one who had been the Imam then went on to perform the obligatory Salah behind the second man who had been the Ma'mum; so the Imam and the Ma'mum changed places. Is this permissible?

A: It is valid for one performing an obligatory Salah to be led in praying by one performing a supererogatory Salah and vice versa. This is because Mu'adh (may Allah be pleased with him) used to perform Salah with the Prophet (peace be upon him) and then go back and lead his people in offering the same Salah, as reported in the Hadith agreed upon by Al-Bukhari and Muslim. The Prophet (peace be upon him) also once saw a man praying alone, so he (peace be upon him) said, ("Is there no man who will act charitably towards this (man) and pray with him?") (Related by Abu Dawud, Al-Tirmidhy and Ahmad)

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The first question of Fatwa no. 19318

Q 1: While we were offering Tarawih (special supererogatory night Prayer in Ramadan) in congregation in the Masjid (mosque), another congregation for the `Isha' (Night) Prayer was established. This distracted us and we could not focus on Tarawih until the `Isha' Prayer finished. What should be done in a similar case? Should those who had missed the `Isha' Prayer join the congregation of the Tarawih but with the intention of offering `Isha'? Should they wait until the Tarawih Prayer is finished and start offering the `Isha'? Is it correct to establish a congregation for the `Isha' Prayer while the Tarawih is already established?

A: If a person misses the `Isha' Prayer and there is another congregation offering the

Tarawih, this person has the choice of either offering the `Isha' prayer individually or with another group who has also missed the `Isha' Prayer, or to join the congregation of the Tarawih Prayer but with the intention of offering the `Isha'. In the latter case, the Ma'mum (the person being led by an Imam in Prayer) should stand up after the Imam says the Taslim (salutation of peace ending the Prayer) and continue their Salah. This is because the soundest opinion of the scholars' two opinions assumes the validity of Salah of a person offering Faridah (obligatory) Prayer behind an Imam (the one who leads congregational Prayer) offering a Nafilah (supererogatory) Prayer.

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The second question of Fatwa no. 20054

Q 2: It is established that if a person who is on a journey offers Salah behind a resident Imam (the one who leads congregational Prayer), he has to complete his Salah with that Imam, so as to avoid differences in intentions. Yet, if a person is offering the obligatory Salah behind one who is offering a Nafilah (supererogatory) one, is this valid with the differences in intentions? Similarly, how could a person offering Zhuhr (Noon) Prayer perform Salah behind someone who is offering `Asr (Afternoon) Prayer although they have different intentions? Please advise.

A: it is permissible for a person offering the obligatory Salah to be led by a person offering a supererogatory Salah, and vice versa. This is not similar to the prohibition related to making different things than that of the Imam, for the many evidences permitting that, such as the story of Mu`adh who used to lead his people in the `Isha' (Night) Salah after having offered the same Salah with the Messenger of Allah (peace be upon him). Similarly, the Prophet led the other group of his Sahabah (Companions of the Prophet) in performing two Rak`ahs of Salat Al-Khawf (Prayer in Times of Fear) after he led the first group and pronounced Taslim (salutation of peace ending the Prayer).

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Fatwa no. 20826

Q: I performed the Maghrib (Sunset) Prayer and then I stood performing the supererogatory Salah (Prayer) after it when someone came and joined me in the Salah. I would like to ask about how I can indicate to someone praying beside me that there is another congregation, so their Salah will not be nullified and to let them know that I am performing a supererogatory Salah.

A: It is permissible for that person who was offering an obligatory Salah to be led by you in praying while you were offering supererogatory Salah, according to the more correct of the two opinions maintained by the scholars. anyone who is joined by another while offering supererogatory Salah should not prevent them. The Salah of the person who joined you is valid. This is substantiated by the Hadith reporting that: ﴾Ibn 'Abbas (may Allah be pleased with them both) came to the Messenger of Allah (peace be upon him) while he was performing Salah alone at night and stood to his left. The Prophet (peace be upon him) moved Ibn 'Abbas to his right and led him in Salah.﴿ It is also authentically reported that Mu'adh (may Allah be pleased with him) used to perform 'Isha' (Night) Prayer with the Messenger of Allah (peace be upon him) and then go and lead his people in offering this Salah. This Hadith is agreed upon by both Al-Bukhari and Muslim. Mu'adh's second Salah was a supererogatory Salah for him, but the Salah of those who followed him was an obligatory Salah. The Prophet (peace be upon him) did not disapprove of this, which indicates that it is permissible.

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The first question of Fatwa no. 14167

Q 1: Having arrived late to the Masjid (Mosque), I joined the Imam during the Sujud (Prostration) of the last Rak`ah (unit of prayer) of Maghrib (Sunset) Prayer. I stood on the left side of the row, while some who were offering Salah on my right missed one or two Rak`ah. When the Imam pronounced Taslim (salutation of peace ending the Prayer), I led them in Salah. Is this valid? Some of them sat and pronounced Taslim after the first Rak`ah and others sat for the first Tashahhud (a recitation in the sitting position after the second Rak`ah) then stood to complete the Salah? What should the Imam and the Ma'mums (persons being led by an Imam in Prayer) do in such case?

A 1: When a worshipper who arrives late and misses some units of Salah becomes the Imam, he should make up for the units that he missed. Other latecomers who join him should also make up for the units that they missed behind him until he ends Salah with Taslim. Then, they must rise to make up for the remaining units that they missed after the Imam pronounces Taslim.

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The third question of Fatwa no. 14358

Q 3: Someone stood up to make up for the Rak'ahs (units of Prayer) they had missed with the congregation; is it permissible for latecomers to the Salah (Prayer) to join someone who is making up for missed Rak'ahs and make them the Imam (the one who leads congregational Prayer) for the same obligatory Salah?

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A: it is permissible for someone who is standing to make up for the missed Rak'ahs to lead others who join them in their remaining Rak'ahs and for them to make up for what they missed also. The person who is leading should know about the others and indicate that they are aware that they are the Imam by raising their voice in the Takbir (i.e. saying Allahu-Akbar), recitation, or by other means.

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Second question of Fatwa no. 20029

Q 2: What should the Ma'mums (persons being led by an Imam in Prayer) do if the Imam (the one who leads congregational Prayer) falls down during the salah (Prayer)? Should they give aid to him or do they have to proceed with the Salah and let only one of them help the Imam?

A: If an Imam is unable to complete the Salah because he fainted etc.; one of the Ma'mums is to step forward to act as an Imam and continue the Salah as what happened in the story of `Umar (may Allah be pleased with him). On the other hand, if the first Imam needs help; it will be permissible for one or more Ma'mum to relieve him provided that they make up for their Salah later on.

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The first question of Fatwa no. 20526

Q 1: One day, one of our colleagues led us in Zhuhr (Noon) Prayer in the workplace. He offered the Salah so quickly that we could not finish reciting Surah Al-Fatihah except during Ruku' (bowing) in more than one Rak'ah. Is the salah performed in this manner valid? What is the ruling on the Imam who offers Salah hastily without the least serene reflection?

A: Your Salah is valid, if he recited Al-Fatihah. However, the Imam should offer Salah in a state of tranquility to let the people led by him do the pillars and obligations of Salah. He should not hasten in such a way that causes him and other people to offer Salah improperly.

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The first question of Fatwa no. 19687

Q 1: If someone is offering Salah behind an Imam (the one who leads congregational Prayer) and the Imam precedes him with the Sujud (prostration) or Ruku' (bowing), and it is not possible for the Ma'mum (person being led by an Imam in Prayer) to perform that Sujud except alone, is their Salah valid and accepted or void because they were unable to follow the Imam, even though it was not done deliberately?

A: First: It is obligatory upon the Imam to perform the Salah calmly and consider the Ma'mums (persons being led by an Imam in Prayer), so they can perform the pillars of the Salah and its obligations, such as the standing,

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Ruku' and Sujud.

Second: a Ma'mum should follow the Imam and not fall behind him or delay in performing the obligations with the Imam. If they catch up with the Imam when he is performing the Ruku' or Sujud, the obligation is to say: "Subhana Rabbiya Al-'Adhim (Glory be to my Lord, the Most Great)" once during the Ruku' and: "Subhana Rabbiya Al-A'la (Glory be to my Lord, the Most High)" once during the Sujud. The Ma'mum should then follow the Imam and their Salah will be valid.

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The second question of Fatwa no. 16843

Q 2: Some Muslims do not offer the Jumu`ah (Friday) Prayer, the Two `Eid Prayers, or the Tarawih (special supererogatory night Prayer in Ramadan) in this Masjid (mosque) and go to other Masjids to offer Salah (Prayer) there. This is because the two Imams of the Masjid are not well versed in Hadith and do not memorize the Qur'an. Both, the Arab Imam and the Turkish one, were taught the Arabic language in non-religious schools. Are those who have stopped offering Salah in this Masjid and offer it elsewhere sinners?

A: It is better for muslims to offer Salah behind an Imam who is qualified for this job, whether he is the Imam of a Masjid next to their houses or of any other Masjid as long as going to this other Masjid does not result in any harm, such as

a feeling of discomfort on the part of the Imam of the nearby Masjid or his followers because of them leaving their Masjid to another.

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Fatwa no. 18872

Q: What is meant by Niyet-ul-Mufaraka (intention of leaving the imam), i.e. stopping following the imam (the one who leads congregational Prayer) and praying individually? What are its pertinent cases in which it is permissible? Please, present your direction and advice regarding this.

A: Niyet-ul-Mufaraka or praying individually refers to the case when the person praying starts Salah with the Imam, then intends leaving him to complete it alone. This is permissible if there is an excuse, such as the Imam's unusual prolonging of his Salah in a way that causes difficulty to the diseased or the elderly or for those who fear the loss of their money or anything that invalidates the Salah. This is due to what is narrated by Jabir (may Allah be pleased with him) that he said: ﴿ Mu`adh used to offer `Isha' (Night) Prayer with the Prophet and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-Baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu'adh came to know about it, he said. "He (that man) is a hypocrite. When the man heard that, he said: I am not a hypocrite, so he came to the Prophet and told him of what happened, whereupon the Prophet (peace be upon him) called Mu'adh and said twice, "O Mu'adh! You are putting the people to trials? O Mu'adh! You are putting the people to trials? Recite Surah such-and-such. He said: "And surahs of Al-Burooj, Al-Lail (By the night as it envelops),

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Al-Tariq (By the heaven, and At-Tariq (the night-comer, i.e. the bright star) and Al-Ghashiya (Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)."﴾ (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) did not order that man to repeat his Salah or disapprove of what he did. This indicates the permissibility of the Ma'mum leaving the Imam for an excuse as mentioned. Yet, if the Ma'mum left the congregation with no excuse or need, this is not permissible and his Salah is Batil (null and void).

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Second question of Fatwa no. 19080

Q 2: is a latecomer who makes up for the Rak`ahs (units of Prayer) that he missed regarded as someone who prays alone and thus he has to have a Sutrah (barrier placed in front of a person praying) etc.? Or is he to complete his Salah (Prayer) on the grounds that he is in congregational Salah in which he follows the Imam (the one who leads congregational Prayer) and thus he does not have to use a Sutrah, bearing in mind that the Prophet (peace be upon him) said: (The Imam is appointed only to be followed; so when he recites Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), you should also recite that.)

A: A person catches up with the congregational Salah when they pray one Rak`ah (unit of Prayer) or more with the Imam. On the other hand, such a person continues to be a Ma'mum (a person being led by an Imam in Prayer) even when they make up for the Rak`ahs that they missed for there is still a connection between them and their Imam. Consequently, the Sutrah of the Imam is sufficient for the concerned latecomer.

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The first question of Fatwa no. 17649

Q 1: there is a regular Imam in our village who does not recite the Qur'an well. He turns confirmation into denial, changes the diacritics, and replaces some letters with others. In addition to this, he performs the Sirri Salah (Prayer with subvocal recitation) so quickly that the Ma'mums (people being led by the Imam in Prayer) may not be able to complete the recitation of Surah Al-Fatihah in the last two Rak'as. When I go to perform Salah (Prayer) in one of the neighboring Masjids (mosques), I notice that my father is not happy, but he does not know the mistakes that this Imam commits. This Masjid is next to our house and my father comes to my house to remind me of the Salah before he goes to the Masjid. I hope you will explain the ruling on performing Salah behind this Imam and whether I am sinful if I do not listen to my father and I go to perform Salah in another Masjid.

A: There is no harm in going to a Masjid where the Imam recites the Qur'an well and this will not be considered as a disobedience to your father, because you are seeking to perfect your Salah and do it properly, and you are not harming your father by doing this. You should advise your father and explain to him your reasons. You should also inform those responsible for the Imam, so they can advise and direct him.

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The first question of Fatwa no. 18066

Q 9: Is it permissible to offer Salah on something that is 3 cm higher than the ground?

A: There is no harm if the Imam stands slightly higher than the Ma'mums (persons being led by an Imam in Prayer) when necessary. The Prophet (peace be upon him) once ascended the minbar (pulpit) during Salah to teach people how to offer it properly.

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Straightening the rows of Salah

Fatwa no. 16310

Q: It is narrated by Anas that (The Prophet (peace be upon him) used to face us before saying Takbir and say: Set your lines straight and be mild to one another!) **(Related by Al-Bukhari and Muslim). Both Al-Bukhari and Muslim also reported that the Prophet (peace be upon him) said,** (Straighten your rows, for straightening the row is a part of the perfection of the Prayer.) **Furthermore, Al-Nu`man ibn Bashir narrated,** (The Prophet (peace be upon him) used to straighten the rows as one would set an arrow upright until he thought that we got and understood his act. One day, he turned his face to us when he saw a man whose chest was protruding out from the row. Thereupon, he said: Straighten your rows or Allah would create dissension amongst you.) **Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). See, Fiqh Al-Sunnah, p. 215.**

Please, explain these Hadiths so that we can explain them to the Ma'mums (the persons led by an Imam in Prayer). May Allah reward you!

A: As shown in the reports mentioned above, the Prophet (peace be upon him) emphasized the necessity of straightening the rows. the Imam has to face the Ma'mums and order them to straighten and consolidate the rows. Thus, the Ma'mums should form their rows and be close to each other, fill in the gaps and leave no room for the devil. They also have to complete the rows one after another respectively to establish the salah and perfect it. Furthermore, forming the rows during Salah in the manner mentioned above resembles the rows of the Pure Angels in Heaven.

As a matter of fact, the Prophet (peace be upon him) warned those who violate this direction of straightening rows that Allah may create dissension amongst them. May Allah relieve us and grant us safety and success to do what pleases Him.

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Fatwa no. 18919

Q: Two people argued about how the rows of those offering Salah (Prayer) in congregation should be straightened. One of them said that the Ma'mums (persons being led by an Imam in Prayer) must place their toes on the line drawn in the Masjid (mosque) while standing up and align their knees with each other when sitting down for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), no matter how different the length of their limbs are. The other person said that the Ma'mums should level their heels and shoulders when standing up. As for sitting down, the shoulders should be aligned together no matter whether the knees are on the same level or not because the moving limbs are not the same in length. Because both opinions are personally inferred, we hope you would illustrate the Shar`y (Islamically acceptable) and correct way that should be followed when standing and sitting down during Salah so that this issue would be clarified to them. May Allah reward you with the best and guide you to what He likes and that which pleases Him.

A: It is sunnah (supererogatory act of worship following the example of the Prophet) to straighten rows when offering salah and to arrange the rows

beside each other. All the Ma'mums should observe this and the Imam (the one who leads congregational Prayer) must urge the Ma'mums before starting Salah to straighten their rows and correct any misalignment in them, as the Messenger (peace be upon him) used to do. It was authentically reported from Simak ibn Harb that he heard Al-Nu`man ibn Bashir saying: ﴾Allah's Messenger (peace be upon him) used to straighten our rows as if he were straightening an arrow until he saw that we had learnt it from him. One day, he came out, stood up (for Salah) and was about to say "Allahu Akbar, i.e. Allah is the Greatest" (to start Salah) when he saw a man whose chest was bulging out from the row, so he said: Servants of Allah, straighten your rows or Allah would create dissension amongst you.﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith, volume 4, page 157 - Sharh Al-Nawawy; and Imam Ahmad in his Musnad (Hadith compilation), volume 4, page 272). In another narration, it was reported: ﴾Allah's Messenger (peace be upon him) used to straighten the row (in Salah) and make it as straight as an arrow or a spear.﴿ Refer to Musnad Imam Ahmad, volume 4, page 277. The Hadith was also related by Al-Nasa'iy in his Sunan.

Also, on the authority of Anas who reported that the Prophet (peace be upon him) said: ﴾Straighten your rows as the straightening of rows is essential for a perfect and correct Salah.﴿ In another narration, he said: ﴾Establish rows in Salah, for the making of a row (straight) is one of the merits of Salah.﴿ (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari (volume 1, page 177) and Imam Ahmad in his Musnad (volume 2, page 314 and volume 3, page 122))

Moreover, Imam Muslim related in his Sahih, volume 4, page 156 - Sharh Al-Nawawy - on the authority of Anas ibn Malik who reported that the Messenger of Allah (peace be upon him) said:

⁽Straighten your rows, for the straightening of a row is a part of the perfection of Salah.⁾ The same wording was related by Imam Ahmad in volume 3, page 254.

On the authority of Salim ibn Abu Al-Ja`d who reported that he heard Al-Nu`man ibn Bashir saying that the Prophet (peace be upon him) said: ⁽Either you straighten your rows or Allah will cause inversion among your faces.⁾ (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari in his Sahih, volume 1, page 176)

Furthermore, on the authority of Anas who reported that the Prophet (peace be upon him) said: ⁽Straighten your rows, for I see you from behind my back.⁾ We used to stick our shoulders and feet to each other. (Related by Al-Bukhari and Muslim and the quoted wording was by Al-Bukhari in his Sahih, volume 1, page 177)

Muslims should fear Allah and apply this Sunnah as much as possible. However, they should be cautious lest this may result in harming other people offering Salah, especially if the row is already crowded. It is possible that being preoccupied with observing this Sunnah may affect the Khushu` (the heart being attuned to the act of worship) of the Ma'mums and harm them. The objective is to straighten the row as much as possible. The Hadiths mentioned above are enough to illustrate this meaning. All the Ma'mums should be keen on aligning their heels and shoulders but not the knees, as was authentically reported from the Prophet (peace be upon him).

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The seventh question of Fatwa no. 17880

Q 7: According to the Hanbaly Madh-hab (School of Jurisprudence), it is wajib (obligatory) upon those offering congregational Salah to straighten the rows by standing shoulder-to-shoulder and toe-to-toe. On the other hand, the Maliky Madh-hab maintains that this is only recommended, not obligatory.

A: The Prophet (peace be upon him) ordered people to stand shoulder-to-shoulder and toe-to-toe. Therefore, those who are offering Salah should stand closely leaving no gap between them. This may come true by standing closely to each other, shoulder-to-shoulder and heel-to-heel with no gap left in between, not by standing with legs wide apart even if toes are close to each other.

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The second question of Fatwa no. 14880

Q 2: Although people differ in their heights, some people claim that the knees of the people offering Salah (Prayer) should be on the same level during Ruku' (bowing); others claim that their foreheads should be on the same level during Sujud (prostration); and others claim that their ankles should be on the same level.

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What is the opinion that conforms to the rulings of Salah?

A: alignment in Salah is between the heels and the shoulders, according to what was related by Al-Bukhari in his Sahih (authentic) Book of Hadith, in the chapter entitled "Standing heel to heel and shoulder to shoulder in Salah", on the authority of Anas that he said, "Each of us would stand with his shoulder against his neighbour's shoulder and his foot against his foot." It was also related by Abu Dawud in the chapter entitled "Aligning the rows" that the Messenger of Allah (peace be upon him) said, ("Straighten the rows, keep your shoulders in line with one another, close the gaps, be pliable (movable) in the hands of your brethren.") Ibn Hajar said in "Al-Fath" that Ibn Khuzaymah and Al-Hakim ranked it as Sahih. During sitting in Salah, alignment is not made by the knees, as people differ in their heights, but it should be with the shoulders and the heels as previously mentioned.

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The second question of Fatwa no. 20121

Q 2: When the Imam (the one who leads congregational Prayer) orders those who offer Salah (Prayer) behind him to straighten the rows, should this be done by alignment of the toes or the heels?

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A: straightening the rows is fulfilled by lining up the heels, and lining up the shoulders. This is indicated by the Sahih (authentic) Hadiths of the Prophet (peace be upon him).

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The fourth question of Fatwa no. 17998

Q 4: Is it necessary in Salah (Prayer) to align the knees of people in the sitting between the two Sujuds (prostrations)?

A: The original ruling authentically established in Sunnah (whatever is reported from the Prophet) is adjusting the row by aligning the shoulders and heels before beginning the Salah and straightening the row.

It is not required to align the knees, as people differ in their heights.

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Fatwa no. 18049

Q: I heard the Imam (the one who leads congregational Prayer) of our Masjid (mosque) saying that the Hadith which states,

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("Allah confers blessing upon those who are on the right sides of the rows, and His angels (ask Him to do so).") **is Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and cannot be used as evidence, and that is why rows in congregational Salah (Prayer) start from the middle.**

A: This Hadith was related by Abu Dawud with a Hasan Isnad (good chain of narration) from the Hadith reported by 'Aishah (may Allah be pleased with her). Al-Hafizh ibn Hajar ranked the Isnad of the Hadith as Hasan in the version that states, "the right sides of the rows" in his book "Al-Fath" (2/213). The Hadith indicates the merit of standing to the right side of the rows in Salah, which was authentically reported in other than this Hadith. It was related by Abu Dawud and Al-Nasa'y with a Sahih (authentic) Isnad, on the authority of Al-Bara' ibn 'Azib (may Allah be pleased with him) that he said, ("When we offered Salah behind the Prophet (peace be upon him), we liked to be on his right side.") The narration of Abu Dawud adds, ("...so that he (peace be upon him) would turn his face towards us.") This is included in the preference of the right side in everything. It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of 'Aishah (may Allah be pleased with her) that she said, ("The Prophet (peace be upon him) used to like starting by the right side in wearing his shoes, combing his hair, purifying himself and in all his affairs.")

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Fatwa no. 13981

Q: When the second row begins to form during Salah (Prayer) some people start the row from behind the Imam (the one who leads congregational Prayer) while some others start it from the right side. This causes disagreement among worshippers. Could you please advise us regarding the foregoing?

A: when the first row is completed, it is prescribed for the Ma'mum (a person being led by an Imam in Prayer) to start the second row from the middle from behind the Imam. However, a Ma'mum should not pray alone in one row.

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The first, second and fourth questions of Fatwa no. 19447

Q 1: is the command in the following Hadith: ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise.") **for obligation or desirability?**

A: As for the saying of the Prophet (peace be upon him): ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise.") , it is for desirability and not for obligation.

Q 2: What is the proof on straightening the rows (during Salah) and is the Hadith stated for desirability or obligation. What about the following Sahih (authentic) Hadith: ("Either you straighten your rows or Allah will cause conflict between your hearts.") **Is this threat in return for leaving a Sunnah or for leaving an obligatory act?**

A: The proof on straightening the rows (during Salah) is mentioned in the saying of the Prophet (peace be upon him): ("Either you straighten

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your rows or Allah will cause conflict between your hearts.") The threat is in return for leaving an obligatory act because the desirable acts do not entail punishment for those who do not do them.

Q 4: can undiscerning children complete the rows, especially the first because Fuqaha' (Muslim jurists) (may Allah be Merciful with them) arranged the types of people mentioned in the following Hadith: ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise.") **into four types as you know. Could you kindly advise? May Allah reward you!**

A: Salah of undiscerning children is not valid, so it is not proper to place them in the row and they are not counted as filling in the gaps of the rows.

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Fatwa no. 20916

Q: When some people enter the Masjid (mosque) now to perform Salah (Prayer) and they see a completed row, whether there is a gap between the people who are performing Salah or not and whether there is another row or not, they push a large number of people aside to make a place for themselves in the row, which as you can imagine distracts many people. What is the ruling on someone who does this? We hope that you will offer advice and guidance to them and the congregation so they will be careful about filling the gaps. May Allah reward you.

A: If there is a gap in a row, it is permissible to do what was mentioned, as the congregation had neglected the Sunnah (supererogatory act of worship following the example of the Prophet) of filling gaps and empty spaces in the rows. However, if there is no gap in the row, dislodging people who are performing Salah and disturbing them will cause harm, so it is not permissible.

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Fatwa no. 20411

Q: Some elders offer Salah (Prayer) in one row at the back of our Masjid (mosque) though there are incomplete rows in the front of the Masjid. The point is that I get confused when I sometimes come late for the Salah (Prayer) as I do not know whether should I pass in front of the concerned elders. Could you please tell me whether the foregoing case is an exception to the prohibition of passing in front of a praying person? Provide us with your beneficial answer please. May Allah be merciful to you.

A: It is prescribed for the Ma'mums (persons being led by an Imam in Prayer) to tighten the rows and not to leave big spaces between them. However, if there is a big space between one row and the other; it will be permissible for a person to pass in front of such a row to fill in a free space in one of the incomplete rows. This is because the Sutrah (barrier placed in front of a person praying) of the Imam (the one who leads congregational Prayer) acts as a Sutrah for those offering Salah behind him.

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Fatwa no. 14111

Q: Some Imams (those who lead congregational Prayer), when giving the Iqamah (call to start the Prayer), stand facing the Mihrab (a niche in the wall of a mosque indicating the direction for Prayer) and say, "Straighten up and be straight! Pray like one bidding farewell! Attend with your heart your Salah (prayer) and show submissive humility in it! Truly, a servant shall only have from their Salah what they are fully conscious of!" Actually, they say more than I mentioned; adding or excluding some words. Is it permissible for them to make this long exhortation when establishing the Salah? We hope that after reading the above, that you will advise us on this, mentioning the evidence, and may Allah assist you and grant you success!

A: First: it is Mashru' (islamically acceptable) for an imam to say: "Straighten up and be straight," as it was authentically reported that the Messenger of Allah (peace be upon him) said, ("Straighten your rows, for straightening the row is part of perfecting the Salah") It was narrated in "Sunnan Abu Dawud" that, when establishing the Salah, the Messenger of Allah (peace be upon him) would turn to his right and say: ("Straighten up! Straighten your rows!" and then he would turn to his left and say, "Straighten up! Straighten your rows!") Another narration reads, ("Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row.") The Hadith narrated by Muslim reads, ("Straighten the row in Salah, for straightening the row is part of performing the Salah well.") In the Hadith narrated by Abu Dawud, ("Straighten the rows, keep your shoulders in line with one another, close the gaps, be pliable (movable) in the hands of your brethren, do not leave any gaps for Satan. Anyone who joins a row, Allah will join him (to His Mercy); and anyone who severs a row, Allah will sever him (from His Mercy).")

Second: as for the exhortation that the Imam offers before Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) namely his saying:

"Pray like one bidding farewell! Attend with your heart your Salah (prayer) and show submissive humility in it!" and the like, this is not Mashru'; rather, it is Bid'ah (innovation in religion).

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The second question of Fatwa no. 16744

Q 2: one of the Imams (those who lead the congregational Prayer) in a Masjid (mosque), when he is straightening the rows, usually says, "Allah does not look at a crooked row." Is this a Sahih (authentic) Hadith?

A: The expression: "Allah does not look at a crooked row," is commonly used when aligning the rows. However, there is no basis for such words being attributed to the Prophet (peace be upon him) and it is not lawful to say them to align the rows. It is enough to say what was authentically reported from the Prophet (peace be upon him), such as his saying, ("Straighten up and straighten your rows.") and other such sayings of his.

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Fatwa no. 19578

Q: I want to provide our Masjid (mosque) with new carpets. I heard that it is not permissible to offer Salah (Prayer) amidst columns, so I intend to avoid fixing a row between columns.

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What is the ruling on offering Salah between columns? Moreover, when we want to repair the Masjid, someone told us that one of the seekers of knowledge said that offering Salah inside the Mihrab (a praying place or a private room) is not permissible or is Makruh (reprehensible). Is this correct?

A: It is Makruh to offer Salah amidst columns that interrupt rows of praying people except for an urgent need such as if the people inside the Masjid are so many to the extent that they are compelled to offer Salah between columns.

In addition, it is Makruh for the Imam to offer Salah inside the Mihrab since most of those who offer Salah behind him do not see him and so cannot follow him in prayer. But, this does not mean that it is not permissible to construct Mihrabs or it is not permissible to repair the Masjid.

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The sixth question of Fatwa no. 20977

Q 6: What is the ruling on those who offer Salah (Prayer) between the columns of a Masjid (mosque) without a need whether ignorantly or knowingly?

A: offering Salah between the columns of a Masjid is Makruh (reprehensible) if they interrupt the rows without need. However, if there is a need such as if the Masjid is small, offering Salah will not be Makruh as well as if they do not interrupt the rows.

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The first question of Fatwa no. 20167

Q 1: This year, 1418 A.H., I performed Hajj to the Sacred House as a guide. I exerted my best to make the pilgrims who traveled with me on the bus, perform perfect Hajj (pilgrimage) without sin, disobedience or dispute, giving them the noble image of the place and showing them the concern of those who provide assistance for the pilgrims. Unfortunately, there were some notes which I should refer to in order to feel tranquil and secure; which is mostly, mixture between men and women during Salah in the Sacred House. I searched for a place to offer Jumu'ah (Friday) Prayer but I did not find any except with a woman beside me or in front of me which forced me to offer Salah in another Masjid in Makkah; could you kindly advise?

A: It is permissible during the days of intense crowdedness to offer Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) even if there are women standing beside men or in front of them in rows out of necessity. Men should lower their gaze and not come into contact with the bodies of women as much as they can.

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The second question of Fatwa no. 15455

Q 2: If there are two people performing Salah together; one is an Imam and the other is a Ma'mum (a person being led by an Imam), is it permissible for the Imam to advance and the Ma'mum to stay behind when a third person joins them?

A: According to the Sunnah (whatever is reported from the Prophet), the Imam should stand in front of the Ma'mums when the congregation consists of three persons or more. The Prophet (peace be upon him) made Jabir and Jabar stand behind him when he led them in Salah. He (peace be upon him) also made Anas and the orphan stand behind him when he led them in Salah. However, the Prophet (peace be upon him) ordered that if the Ma'mum is one person, he should stand to the right of the Imam.

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The third question of Fatwa no. 18066

Q 4: We offer some of the obligatory Salahs (Prayer) in a hall that can contain four rows with the Imam standing in the middle of the first row, while the people offering Salah (Prayer) stand to his right and left. Is this permissible? Please, illustrate this for us. May Allah reward you with the best!

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A: According to the Sunnah (whatever is reported from the Prophet), the Imam should stand in front of the Ma'mums (a person being led by an Imam in Prayer) but it is permissible for him to stand in the middle of the first row if the place is narrow according to what is reported to be done by Ibn Mas'ud (may Allah be pleased with him).

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The first question of Fatwa no. 15435

Q 1: If I enter the Masjid (mosque) and I find two people offering the Faridah (obligatory prayer) in congregation, will it be permissible for me to draw the Ma'mum (person being led by an Imam in Prayer) backward gently to pray next to me or it will be sufficient for me to just indicate to the Imam (the one who leads congregational Prayer) that I joined the Salah? Besides, if there is no space for the Imam to step forward; will it be permissible for me to draw the Ma'mum backward to pray with me? Please provide me with your beneficial answer. May Allah reward you with the best.

A: if you find two people offering a congregational obligatory Salah and you like to join them, you along with the Ma'mum are to step backward and pray behind the Imam (the one who leads congregational Prayer). However, it is also permissible that the Imam steps forward and you both keep your place behind him. Proof for the foregoing is the Hadith related by Muslim and Abu Dawud to the effect that the Prophet (peace be upon him) directed the two Sahabys (Companions of the Prophet) Jabir and Jabbar to pray behind him.

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The third question of Fatwa no. 20181

Q 3: If some people stood to the right side of the Imam to offer their Salah because of the crowd, do they take the same ruling as those standing in the first row, or not?

A: There is nothing wrong in standing to the right side of the Imam while offering salah in the case of the narrowness of the place.

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The second question of Fatwa no. 19503

Q 2: is it permissible for young boys to offer Salah (Prayer) in the first row behind the Imam in congregational Salah? Kindly give us the legal opinion concerning this controversial issue. May Allah save you.

A: It is authentically reported in the Sunnah (whatever is reported from the Prophet) that it is a priority that the people of knowledge and piety should stand in the first row while offering Salah behind the Imam, as they are more worthy than others of honoring. Furthermore, the Imam might need someone to replace him for any reason, and as such, a knowledgeable person should substitute him in this case. In addition to that, they are more eligible to correct any mistake the Imam might commit while reciting or forgetting certain Ayahs and the like, which others may not notice. There are many Hadiths that indicate that, as it has been authentically reported in Sahih Muslim and others on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him)

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said: ("Let those (standing) near to me of you (in congregational prayer) be the mature and the wise, then those next to them, then those next to them.") It is also authentically reported from the Hadith of Anas ibn Malik (may Allah be pleased with him) that he said: ("The Messenger of Allah (peace be upon him) loved that the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) should stand behind him in Salah so that they would learn from him.") (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] except for Abu Dawud through a good Sanad [chain of narrators])

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The first question of Fatwa no. 16837

Q 1: Is it permissible to include a child in the middle of the row during Salah (Prayer)? What is the ruling on the Salah offered by those standing beside him?

A: If the child is percipient i.e. a seven-year-old child or more, he should be ordered to offer Salah. It is permissible for him to stand in the row of prayers to offer Salah with the congregation, for his Salah is valid. When Ibn 'Abbas was a little boy, he stood beside the Prophet (peace be upon him) to offer Tahajjud (optional late night Prayer).

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The second question of Fatwa no. 17533

Q 2: a man leads some boys who have not reached 12 years of age in Salah (Prayer) so where should he stand among them?

A: It is prescribed by Shari'ah (Islamic law) that the group of men who are offering Salah (prayer) should stand behind the Imam (the one who leads congregational Prayer). The discerning boys take the same ruling of men in this regard.

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Fatwa no. 16651

Q: Please, give us the legal opinion in respect to bringing children to Masjids (Mosques)? Indeed, this is a controversial issue widely disputed between the Imam and the Ma'mums (persons being led by an Imam in Prayer). Their opinions may be cited as follows:

Firstly: Some Imams are of the opinion that:

1- Salah is not obligatory upon children who are under the age of seven. Therefore, they should not be admitted to the Masjids before they are seven years old. When the children stand in the rows, they do not fill their positions and then gaps are left for devils to pass through.

2- As for the children who are over the age of seven and before adulthood, it is better for them

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to stand at the ends of the rows or in the last row, especially those who do not perform Wudu' or Salah properly and those who may disturb other people.

3- During the lifetime of the Prophet (peace be upon him), the elders used to stand in the first rows. Children would stand in the succeeding rows and finally women would stand in the back rows.

4- Allowing children to enter the Masjids would encourage them to stand in the first row directly behind the Imam. Thus, the first row becomes uneven. This does not go in conformity with the instructions of the Messenger of Allah (peace be upon him), ("Let the wise and sagacious men be directly behind me (in congregational prayer).") Please, give a concise interpretation of this Hadith.

Secondly, some parents say:

1- We want to accustom our children who are under the age of seven to attend the Congregational Salah in Masjids. Some also say, "our parents used to bring us to the Masjid once we could distinguish the right hand from the left one."

2- We cannot leave our children in the back rows lest they should play or quarrel with one another.

3- If a child comes earlier than an elderly person and sits even directly behind the Imam, he is worthier of sitting in the place that he reached first. The Hadith, ("Let the wise and sagacious men be directly behind me (in congregational prayer)") lends support to the children, not against them.

4- Most Masjids whose Imams are scholars or

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religious students allow children to enter the Masjids. This means that they have evidence for this behavior.

Please, provide us with a written answer, so that we can circulate it and end all disagreements. May Allah guide you to every good and truth and grant you success!

A: It is permissible for the fathers or the mothers to take their children with them to the Masjids, if they are afraid for them. This happened during the lifetime of the Prophet (peace be upon him). However, they should be taught not to play or disturb those who are offering Salah. On the other hand, children who are seven years old or more should be ordered to perform Wudu' and Salah (prayer) to become accustomed to offering Salah. Moreover, a child and his parent will both be rewarded for that. Furthermore, it is permissible for children to stand in the rows and it causes no misalignment as claimed by the questioner, because their Salah is valid. Children used to stand beside the elders behind the Prophet (peace be upon him).

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The first question of Fatwa no. 20107

Q 1: As teachers in primary schools, we are obliged to stand in the rows of students during salah to straighten them. More than a few times, we direct the students while they are offering Salah.

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For example, we may say, "look downwards to the place of your prostration", "do not look around", "do not move", etc.

A: There is nothing wrong with standing among the rows of students during Salah to control and prevent them from playing and distracting one another, as it serves the purpose of their offering Salah rightly. However, the teachers standing among the students should not interrupt the rows. In their direction of the students they should speak in a low voice so that they may not distract the others in their Salah. Moreover, the teachers monitoring the students should offer Salah in congregation at its due time.

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Following the Imam in Salah

Fatwa no. 20281

Q: I work as an Imam (the one who leads congregational Prayer) of a Masjid (mosque). However, owing to the large number of people offering Salah (prayer) in the Masjid, it cannot encompass all of them although it was recently reconstructed in 1416 A.H. at the expense of the country, may Allah protect and support it!

I want to know about some people who do not find a place inside the Masjid so they offer Salah in the neighboring street. Moreover, the rows inside the Masjid are not connected with those outside the Masjid. Thus, what is the right action with those people? Should we prevent them from offering Salah in the street? May Allah protect and support you!

A: if the Masjid does not encompass the praying people during Jumu'ah (Friday) Prayer or other Salahs, it is permissible for these people to offer Salah outside the Masjid on the condition that they can see the Imam or some of those who offer Salah behind him and can hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") so that they can follow the Imam.

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The third question of Fatwa no. 18855

Q 3: Our Masjid (mosque) has a main prayer hall and a subsidiary hall which is only opened when needed.

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The point is that on one of the nights of Ramadan the electrical current cut during 'Isha' (Night) Prayer. Consequently, people who were praying in the subsidiary hall did not here the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Imam (the one who leads congregational Prayer). This apart from not seeing the other Ma'mums (people being led by an Imam in Prayer), because of the relatively far distance between the two halls, so one of the Ma'mums stepped forward to act as an Imam for the rest of the Salah (Prayer). Nevertheless, one of the worshipers then said that the Ma'mums had to complete their Salah individually. Could you please tell us what is the correct action in such a case.

A: if the speaker accidentally stops working, the Ma'mums who are far from the imam are to complete their Salah individually, each completes it on their own. However, it is also permissible for one of them to step forward to act as an Imam for the rest of the Salah.

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The third question of Fatwa no. 17785

Q 3: One Friday, female worshipers and myself listened to the Khutbah (sermon) then prayed the first Rak'ah (unit of Prayer) of Jumu'ah (Friday) Prayer. Nevertheless, the speaker accidentally stopped working and we could not hear the rest of the Salah (Prayer) as the women's Musalla (praying place) is far from men's. What should we do in such cases? Do we have to complete the Salah individually or do we have to start the same Salah from the very beginning?

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A: If the speakers stop working and the Ma'mums (persons being led by an Imam in Prayer) can no longer hear the Imam (the one who leads congregational Prayer) after praying one Rak'ah of Jumu'ah Prayer, they are to complete their Salah individually for they are unable to follow the Imam as they neither see him nor see those who are behind him. However, if the Ma'mums can neither hear or see the Imam, or any of the Ma'mums behind him, before praying one full Rak'ah with Imam, they are to start performing Zhuhr (Noon) Prayer, if its time is due.

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Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 16575

Q 4: Is Congregational Salah (Prayer) valid, if there is a wall that separates the congregation of men from that of women?

A: It is Makruh (reprehensible) to offer Salah between barriers such as columns and walls unless it is necessary, e.g. the place is narrow; in this case it becomes permissible and no longer Makruh. Moreover, it is permissible for women to pray behind men, if they are in the same Masjid (Mosque) or the same house and are able to hear the Imam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17069

Q: Is it permissible for a person who lives in Nigeria to offer Tarawih (special supererogatory night Prayer in Ramadan) behind the Imam (the one who leads congregational Prayer) of Al-Haram in Makkah Al-Mukarramah i.e. the Sacred Mosque of Mecca following the Salah transmitted through television e.g. placing the TV set in front of him to the direction of the Qiblah (direction faced for Prayer towards the Ka'bah), for it is possible to hear and see the acts of the Imam? Indeed, the time of Tarawih in Makkah coincides with a time when it is permissibe to offer supererogatory Salah in Nigeria. May Allah preserve you!

A: It is impermissible to offer Salah (Prayer) behind the Imam of Al-Masjid Al-Haram (the Sacred Mosque of Makkah) or of any other Masjid using television. according to the legal rulings, the congregational Salah should be led by an Imam while the Ma'mums (people being led by an Imam in Prayer) stand behind him in connected rows. This is the practice of the Sahabah (Companions of the Prophet) while offering Salah behind the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 18612

Q 6: Is it permissible to follow an Imam (the one who leads congregational Prayer) during Salah (Prayer) transmitted by radio from Al-Haram Al-Makky i.e. the Sacred Mosque of Makkah? For example, following him in Tarawih Prayers (special supererogatory night Prayer performed during the month of Ramadan) or Jumu'ah (Friday) Prayer.

This may happen when I am in a non-Islamic country far from the Kingdom of Saudi Arabia where there are neither congregational prayer nor Jumu'ah prayers or in an Islamic country.

A: It is not valid for you to offer obligatory or supererogatory Salah following the Imam of Al-Haram while you are in India depending on live broadcasting. This is because the Imam is to lead only those who offer Salah behind him inside or outside the Masjid (mosque), if the rows keep connected and successive behind him. However, your case is not like that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Breaking Salah

Fatwa no. 13998

All Praise is due to Allah alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied the question which was referred to His Eminence, the General Mufti by His Eminence, the General Manager of the departments of Religious Affairs of the armed forces, No. 2/10/ 2499 on 14/7/1411 A.H. which was submitted to the Committee by the General Secretariat of the Council of Senior Scholars No. 3195 on 15/7/1411 A.H. His Eminence asked a question mentioned in the letter of the President of the Religious Affairs in the northern and eastern base of king 'Abdul-'Aziz which reads as follows:

We would like to inform you that we had several questions from the army men of the base concerning the taken measures during the red alert which happens from time to time while people are offering Salah, whether in congregations in the Masjid (mosque) or on a ship or individually like women or offering supererogatory Salah. How should we complete Salah? Should we break Salah? If a person breaks his Salah, should they repeat it or resume from the point at which they broke Salah or should they continue their Salah

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while hiding in a secure place or while going to the required place whether on a ship or office according to the type of their mission. If the matter requires only wearing a mask, can they wear it during Salah?

So we submit these questions hoping that you send them to the Shar'y (Islamic legal) concerned bodies to answer them. I hope that the answers will be inclusive and quick because of the importance of the matter. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

After the Committee had studied the question, it answered as follows:

First, all the people who are not in war and not in danger have to complete Salah at hearing the sirens or alarms because of the lack of danger in most cases.

Second, those who are in locations of danger such as those on ships, airports, military bases and those who are facing the enemy have to take the necessary measures of precaution and confrontation at hearing sirens and alarms because of Allah's Saying: ﴾O you who believe! Take your precautions﴿ They have to repeat the entire Salah when the state of danger ends, if it is an obligatory Salah. As for the voluntary Salah, there is no need to repeat it.

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Third, whoever needs to wear a mask during Salah, he may wear it during Salah and there is no

harm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19773

All Praise be to Allah, Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' had read the letter received from his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from the Director of Religious Affairs Department at the Civil Defense that was sent to the Committee from the General Secretariat of the Council of Senior Scholars no. (3937) on 5/7/1418 A.H.

The inquirer had asked several questions, and after the committee had studied them, it answered as follows:

The first question: What is the ruling on hearing the alarm of the civil defense while offering Salah (Prayer)? In this case, how can one leave Salah if this is permissible? Should a person continue to offer the Salah or perform it again? After a person accomplishes their task, how should they act?

The answer: If the soldiers hear the sound of the alarm of the civil defense during the Salah,

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if there is an absolute danger to people or money, they should not continue offering Salah, for they should break the Salah, ward off the danger, then after accomplishing that, they should perform their Salah again, for the first Salah was nullified by their breaking it. Whereas on hearing the alarm, provided that there is no danger, they should continue offering their Salah without breaking it, for Allah (Exalted be He) says: (and render not vain your deeds.) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 19901

Q 2: I work as a night guard and sometimes when the Adhan (call to Prayer) of Fajr (Dawn) Prayer is announced, I cannot leave my place or move anywhere. Also, I cannot perform the Ruku' (bowing) and Sujud (prostration) movements of the Salah (Prayer). Am I permitted to perform Salah by gesturing with my eyes, as in the case of a sick person? What should I do to perform Salah on time?

A: It is obligatory upon you to perform Salah as Allah commanded fully with its Ruku' and Sujud. It is not permissible for you to perform Salah by gesturing with your eyes or abandon any of the obligatory acts of Salah. if an accident related to your work happens during praying and cannot be averted except through ending your Salah, it will be permissible

for you to interrupt it, then repeat it after the accident is over.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18451

Q 2: if the baby cries or is choking while i am performing Salah (Prayer) beside it, is it permissible for me to end my Salah and pick it up or hold it and continue my Salah?

A: There is nothing to prevent you from holding a child while performing Salah, because the Prophet (peace be upon him) used to hold his granddaughter Umamah, the daughter of his daughter Zaynab, while performing Salah. However, it is not permissible to end your Salah for this purpose, unless the condition of the child becomes dangerous and it needs to be rescued.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Performing Salah alone

Fatwa no. 20369

Q: A man was performing Salah (Prayer) in congregation, standing alone behind a row. Another man joined him in the row after he had performed the first Rak'ah (unit of Prayer).

My question is: Should the man who performed Salah behind the row repeat the first Rak'ah or is his Salah valid?

A: Anyone who performs one Rak'ah or more with the Imam (the one who leads congregational prayer) while standing alone behind a row in congregational Salah and no man or discerning child aligns with him, his Salah is invalid. This is based on the general meaning of the saying of the Prophet (peace be upon him), ("There is no Salah for the one who prays alone behind the row.") (The Messenger of Allah (peace be upon him) saw a man performing Salah alone behind the row and ordered him to repeat the Salah.) (Related by Imam Ahmad Al-Tirmidhy - who judged it to be Hadith Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish] - and Ibn Majah, through a trustworthy Sanad [chain of narrators]) However, if a man performs Salah standing alone behind a row and another man or even a discerning child joins him before the Imam performs the first Sujud (prostration) of the Rak'ah that he was joined in, his Salah will be valid, as he will not be alone in this situation.

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Accordingly, the Salah of a man who performs a complete Rak'ah with the Imam standing alone behind a row before another person joins him is invalid, based on the two Hadith quoted above. Also, as the Rak'ah he performed while standing alone is invalid, it is not permissible to base the rest of Salah upon it and it will be obligatory on him to repeat the whole Salah from the beginning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18447

Q 1: What is the ruling on performing Salah (prayer) alone behind a row when there is no gap in the row? Should one perform the Salah standing alone behind the row or pull someone back from the row in front?

A: If someone joins Salah and the row is full, they should try to find a place in the row. If it is not possible, they should stand to the right of the Imam. If this is also not possible, they should wait until someone comes to form a new row with them. It is not permissible to pray alone behind the row, because the Prophet (peace be upon him) said, ("There is no Salah for the one who prays alone behind the row.") (The Messenger of Allah (peace be upon him) saw a man performing Salah alone behind the row and ordered him to repeat the Salah.)

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The fourth question of Fatwa no. 17299

Q 4: Upon entering the Masjid (mosque), I may find no space in the row; shall I begin a new row or what should I do?

A: If you enter the Masjid after the Iqamah (call to start the Prayer) has been announced and find that rows are complete, you should wait until another latecomer comes to begin a new row together. You may also try to find a space in any row or stand directly beside the Imam to the right side. However, it is impermissible to offer Salah alone behind the row. The Prophet (peace be upon him) prohibited us to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18582

Q: I am a young Muslim man who used to pray the congregational Salah (Prayer) in the Masjid (mosque) while in Egypt, all praise be to Allah. As my legs are damaged, I used to perform Salah in the first row while sitting on a chair, as the people in Egypt would help me to do so. I then moved to Abu Dhabi

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and, as I cannot perform Salah standing, I brought a chair to the Masjid, but this caused a problem. I was unable to find a place in the first or second row, because the Masjid was crowded or sometimes because I was late in arriving. So I put the chair in a fixed place in one of the sides of the Masjid and the other worshippers have gotten used to leaving that space and chair for me. However, I pray behind the rows, is my case included in the prohibition of praying alone behind the rows?

A: You must perform the Salah with the congregation as far as it lies in your power, by placing the chair on which you pray by the end of the last row you find. it is not permissible to perform Salah alone behind the rows, because the Prophet (peace be upon him) said, ("There is no Salah for the one who prays alone behind the row.") (Related by Ibn Hibban)

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Conveying what the Imam says

The sixth question of Fatwa no. 18148

Q 6: This is a controversial issue. When the Imam (one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), the one who conveys his words raises his voice so that all the Ma'mums (people being led by an Imam in Prayer) hear him during Ruku` (bowing), Sujud (prostration) and all the movements of Salah. Many people who belong to Ahl-ul-Sunnah group (those adhering to the Sunnah) in other cities disapprove of this and claim it is a Bid`ah (innovation in religion). They quote what was mentioned in the book entitled "Fiqh Al-Sunnah", that it is Mustahab (desirable) in case of necessity. However, if the congregation hears the Imam, it is a reprehensible Bid`ah. They also quoted what was mentioned in the book entitled "Majmu` Al-Fatawa", that conveying what the Imam says took place only twice in the era of the Messenger of Allah (peace be upon him), and both were for a reason. We do not have this book here in Lagos, so the Imam of Ahl-ul-Sunnah in Lagos says that he does not agree to the claim that conveying what the Imam says is a Bid`ah based on the following reasons:

First, what is mentioned in "Fiqh Al-Sunnah" is that it is a reprehensible Bid`ah if the voice of the Imam reaches the congregation, as this ruling is agreed upon by the Imams (initiator of a School of Jurisprudence), not according to the saying of the Messenger of Allah (peace be upon him).

Second, it is mentioned in "Majmu` Al-Fatawa" that this took place only twice in the era of the Messenger of Allah (peace be upon him). Did he (peace be upon him)

say then it is a Bid`ah? If he had said so, we would have accepted this. Otherwise, how can it be?

Third, if conveying what the Imam says is reprehensible, why is it done in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah), although everyone in the Haram hears the Imam? Here in Lagos we hear the Maghrib (Sunset) Prayer everyday on the radio via "Nida' Al-Islam" radio station, and the `Isha' (Night) Prayer via "Al-Qur'an Al-Karim" radio station, and we hear the voices of both the Imam and the one who conveys what he says to the congregation.

Here in Nigeria most of the Masjids (mosques) convey what the Imam says to the congregation. Should we accept what they do or tell them it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)?

A: It is permissible to convey what the Imam says to the congregation in case of necessity, such as when the congregation is too large and they cannot hear the Takbir of the Imam, so that they

perform Ruku`, Sujud and Taslim (salutation of peace ending the Prayer) according to him. When the Prophet (peace be upon him) led the people in Salah (Prayer) in his last illness, Abu Bakr Al-Siddiq (may Allah be pleased with him) conveyed what he said to the congregation, as his voice (peace be upon him) was too weak due to his illness and the people could not hear him.

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The manner of Salah for people with legal excuses

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salah of the sick

Fatwa no. 15916

Q: I am suffering from severe rheumatism that I am unable to move my body or even my hands. Likewise, I cannot eat, drink, or do Ghusl (ritual bath), Wudu' (ablution), or Tayammum (dry ablution with clean earth). It came to my knowledge that the obligation of Salah (Prayer) cannot be waived under any condition. Therefore, what should I do?

A: It is true that a Muslim is not exempted from the obligation of Salah as long as they are in a stable, sane state of mind. However, they may offer it according to their ability. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As for your inability to perform Wudu' or Tayammum by yourself, you have two cases: (I) You may have someone to help you do Wudu' or Tayammum if you fear harm due to using water. The person helping you should strike both palms on the dust and wipe your face and hands therewith. Then you must offer Salah, because this is an obligation on you. (II) If you cannot find anyone to help you do Wudu' or Tayammum you may offer Salah according to your condition without Wudu' or Tayammum. In either case, you must not abandon Salah. When the Prophet (peace be upon him) was asked about the Salah of the sick, he (peace be upon him) said, ﴾"Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."﴿ (Related by Al-Bukhari in his Sahih [Authentic Book of Hadith])

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It is also related by Al-Nasa'y through a trustworthy Isnad (chain of narrators) with the addition: ﴾"...and if you cannot, then lying on your back."﴿ Allah (Exalted be He) says, ﴾And if you are ill, or on a journey﴿ Up to His saying, ﴾perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16340

Q 3: Is it permissible for a sick person and the like to shorten a four-Rak'ah Salah (Prayer consisting of four units) just as the case of a traveler? How should a sick person offer Salah?

A: Only a traveler is permitted to shorten Salah. It is not permissible for a patient to shorten Salah; rather, they should offer Salah in full in a manner that suits their condition. If they cannot stand during Salah, they can offer Salah sitting and make gestures with their head for Ruku' (bowing). If they cannot perform Sujud (prostration) on the ground, they should make gestures for Sujud, but they must be lower than those for their Ruku'. If they cannot offer Salah in a sitting posture, they can lie on their side and direct their face to the Qiblah (direction faced for Prayer towards the Ka'bah). If this is not possible, they can lie on their back, direct their feet to the Qiblah, and make gestures with their head for Ruku' and Sujud. Moreover, a sick person can combine the two Salahs; by combining, for example, the Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the time of one of them or the Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of one of them, if they need to do so.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18804

Q 3: Is it permissible for a pregnant woman to observe Sawm (Fasting)? How can she do Ruku' (bowing) in Salah (Prayer) when her belly gets bigger?

A: A pregnant woman must observe Sawm, unless she fears harm for herself or her pregnancy. In this case, she is permitted not to observe Sawm and to make up for the missed days later on. But if non-observance of Sawm is due to fear for her pregnancy, then she has to make up for the missed days and also feed a needy person for every day not fasted. Sujud (prostration) to the ground is obligatory, but if she cannot perform it, it is sufficient for her to make a gesture with her head indicative of Sujud (prostration) while she is sitting.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 17282

Q 4: A man performed surgery on his knees, after which, it has become hard for him to stand or perform Sujud (prostration) during the congregational Salah unless he stands in the corner of the Masjid (Mosque) having no one on his left hand side. Moreover, if he offers Salah in the middle of the row, he tends to sit on a chair and uses a table

on which he offers Sujud.

The question is: Is it permissible for him to pray alone when congregational Salah is held in case he has not his chair and table? Is offering the congregational Salah while sitting on this chair and using this table permissible?

A: anyone who is unable to stand while offering Salah should offer it sitting, either on the ground or on a chair if it is easier. Moreover, they may offer Ruku' (bowing) and Sujud by gesturing in the air, and let the Sujud be lower than the Ruku' if they cannot offer it on the ground. However, it is impermissible for a person to offer Sujud on a table and a cushion, for the Hadith related by Al-Bayhaqy and classed as Sahih (authentic) by Al-Hakim on the authority of Jabir (may Allah be pleased with him) who said: ("The Prophet (peace be upon him) visited an ill man, and he saw him offering Salah (prayer) on a cushion. The Prophet (peace be upon him) then threw it away and said: 'Pray on the ground if you can, otherwise, make a gesture, and let your Sujud (prostration) be lower than your Ruku' (bowing).'") (Related by Al-Bayhaqy and classed as Sahih by Abu Hatim)

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20271

Q: I am a 19 year old girl and suffer epileptic seizures sometimes while sitting down or standing up. When I sleep for eight hours a day, such seizures do not come for one week

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or one month. My questions are:

1- Am I permitted to perform Salah (Prayer) while sitting since falling down often causes wounds in my face and parts of my body?

2- Is it considered a necessity if I sleep late at night for eight hours and miss the time of the Salah? Am I excused in this case? It should be noted that I left my studies because I remain awake until I perform Fajr (Dawn) Prayer on its due time, then resume my sleep until Zhuhr (Noon) Prayer. Moreover, the conditions of my family do not help me adjust my sleeping hours.

A: if you are not able to perform Salah while you are standing, you are allowed to perform it while you are sitting. In a Hadith narrated on the authority of 'Imran ibn Husayn (may Allah be pleased with them both) the Prophet (peace be upon him) said to him: ("Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.") However, it is obligatory upon you to perform Salah at its due time. Allah (Exalted be He) says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.)

When you go to bed, take the proper means that help you get up for Salah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 20109

Q 3: After my sickness, i cannot stand for a long time to offer Salah (Prayer); is it permissible for me to offer Salah in a sitting position? It is worth mentioning that I am 26 years old age and when I stand to offer the congregational Salah, I find people, who are over the age of sixty, offering Salah beside me. So how can I offer Salah in a sitting position and what will the standing people by my side say about me? What should I do in Salat-ul-Tarawih (special supererogatory night Prayer in Ramadan) and Qiyam-ul-Layl (standing for optional Prayer at night)? Can the sick offer Qiyam-ul-Layl and supererogatory Salah while they cannot offer it standing? Will you advise me? Please supplicate to Allah to cure me.

A: If you cannot offer the obligatory Salah while standing or this causes you pain in your body, there is no blame on you if you offer Salah in a sitting position because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also said to one of his Companions (who was sick): ﴾"Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."﴿ (Related by Al-Bukhari)

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As for the supererogatory Salah, the matter is flexible and there is no need to offer it standing even if a person is able to stand, but standing is better. The sick is like the healthy people, it is Mustahab (desirable) for them to perform the supererogatory Salah and the voluntary acts of worship which they are capable of.

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Fatwa no. 19310

Q 1: what is the ruling on laziness in offering the Fajr (Dawn) Prayer and delaying it due to illness? Would this be considered a sin and an act of hypocrisy?

A: If it is easier for a sick person to delay Salah (Prayer) a little after the beginning of its prescribed time, there is no blame in this. In fact, they are permitted to combine the Zhuhr (Noon) and 'Asr (Afternoon) Prayers and the Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of one of them if it is difficult for them to offer each Salah alone at its prescribed time. This is one of the Favors granted by Allah to His Servants, making things easy for them; all praise is due to Him.

Q 2: is it permissible for a sick person to offer Salah in a sitting position due to pain in his leg? It is worth mentioning that he can offer Salah while standing but he would suffer great pain because of this.

A: A sick person is permitted to offer Salah in a sitting position if it is difficult for them to stand and if standing causes them pain. This is because the Prophet (peace be upon him) said: ("Offer Salah standing and if you cannot, then sitting;

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and if you cannot, then lying on your side.") (Related by Al-Bukhari) Al-Nasa'y added with an authentic Sanad (chain of narrators): ("...and if you cannot, then lying on your back.")

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The first question of Fatwa no. 16731

Q 1: One of my legs is paralyzed and so I walk and perform Salah (Prayer) leaning on a stick. What is the ruling on offering Salah like this? Please advise.

A: Your Salah is valid, In sha'a-Allah (if Allah wills). The Prophet (peace be upon him) is authentically reported to have said, ("Pray standing, and if you cannot, then sitting.") standing is one of the pillars of salah for those able to do so without help or with the help of something like a stick.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18588

Q 2: For a long period of time I have been performing all daily obligatory five Salahs (Prayers) while sitting. Is this valid? Give me a Fatwa (legal opinion), may Allah reward you well, on whether to observe Sawm (Fast) or offer Fidyah (ransom) and on performing Salah while sitting, may Allah bless you!

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A: standing when able to do so is one of the pillars of salah without which Salah will not be valid. However, if you are unable to stand, it will be permissible for you to offer Salah while sitting. To this effect, the Prophet (peace be upon him) said to 'Imran ibn Husayn (may Allah be pleased with him): ("Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.") (Related by Al-Bukhari and others) It is also related by Al-Nasa'y through a trustworthy Isnad (chain of narrators) with the addition: ("...and if you cannot, then lying on your back.") If you can sometimes stand, you will then have to do so, because Allah (Glorified be He) says: (So keep your duty to Allâh and fear Him as much as you can) In the same regard, the Prophet (peace be upon him) said: ("When I command you to do something, do of it as much as you can .") (Related by Al-Bukhari and Muslim on the authority of Abu Hurayrah [may Allah be pleased with him])

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The first question of Fatwa no. 20055

Q 1: My father became unable to perform Salah (Prayer) in the perfect manner as he had rheumatic pains in view of his old age. I then provided him with a chair to offer Salah while sitting on and placed it in the first row bearing in mind that my father comes to the Masjid (mosque) early. However, some Muslim brothers took the chair back to the second or third row on the pretext that it is impermissible to place a chair in the first row and thus he has to go back.

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Anyway, controversy arose on the issue. Please, inform me about the truth of the matter.

A: a patient should offer Salah according to their ability whether standing, sitting, lying on their side or lying on their back while their feet are directed to the Qiblah (direction of Salah). In such cases, they have to move their heads down signaling Ruku' (bowing) and lower signaling Sujud (prostration). It is also unobjectionable to offer Salah while sitting on a chair if it is difficult to sit on the ground. It is also unobjectionable to place such a chair in the first row which causes no break in the row. Moreover, Muslim brothers have to deal kindly with such a person and give him a suitable vacancy in the row. However, if it is infeasible, the chair should be placed at the edge of the row so as to avert dispute.

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The second question of Fatwa no. 19133

Q 2: If a patient is unable to offer Salah (Prayer) on the ground, is it permissible for them to offer it in bed?

A : it is permissible for a patient to pray on their bed facing the Qiblah (direction faced for Prayer towards the Ka'bah) as long as they are unable to stand, for the Prophet (peace be upon him) said in case of the sick: ("Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.")

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18536

Q 1: I am a seventy five year old man and my knees pain me that I can not make normal Sujud (prostration) on the floor. I can not bend my knees so I sometimes sit on a chair and do Sujud with the Imam (the one who leads congregational Prayer). When the Imam sits between the two Sujuds (prostrations) or for making Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), I sit on the chair. When he stands up I do so with him and when he makes Sujud I make so with him. Do I pray correctly? If not, what do I have to do? Provide me with your beneficial answer please. May Allah keep and safeguard you.

A: Due to the excuse which is mentioned in the question, it is permissible for you to sit on the chair while you are making Tashahhud and between the two Sujuds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19870

Q 2: I suffer from kidney failure, I go to the hospital three times a week to undergo renal dialysis that takes about three hours. This process occurs by discharging the blood from the body through one of the veins, then passing it by a purifying device, then entering it once more to the body through another vein.

My question to your Eminence is:

1- Does the discharge and entrance of the blood to the body nullify Wudu' (ablution)?

2- Is it permissible for me to combine Zhuhr (Noon) and 'Asr (Afternoon) Prayers if I am certain that 'Asr Prayer will become due while I am undergoing this process?

3- Is it permissible for me to offer Salah (Prayer) during the washing process under such devices?

4-Is it permissible for me to offer Zhuhr Prayer before its due time? Is the due time denoted by the Adhan (call to prayer), Iqamah (call to start the Prayer) or according to the chronological table?

5- Sometimes, the nurse might miss in inserting the injection resulting in the discharge of some blood over my clothes, does such blood nullify my Wudu'? Should I wash my clothes from its traces?

Please answer me, may Allah reward you well!

A: It is permissible to combine 'Asr and Zhuhr Prayers at the time of Zhuhr for whoever is unable to

offer 'Asr Prayer on time due to the extension of the renal dialysis process until sunset, but it is impermissible to offer it or any other prayer before its due time. However, the time of Zhuhr starts post meridiem, and you can identify the time either by using the chronological table or by hearing the Adhan.

furthermore, the discharge of a small amount of blood does not nullify Wudu', but the blood itself is Najis (impure); therefore, you should wash whatever is stained of your clothes or body from it, whereas the discharge of a large amount of blood nullifies Wudu', whether it occurs as a result of renal dialysis or for any other reason, for this is considered a discharge of a large amount of Najasah (ritual impurity) from the body.

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Fatwa no. 18780

Q: What is the ruling on those who miss the due time of Salah (Prayer) due to their submission to kidney dialysis? For example, they may visit the hospital before Zhuhr (Noon) or 'Asr (Afternoon) Prayer and finish the dialysis an hour after 'Asr or Maghrib (Sunset) Prayer, and so miss the Zhuhr or 'Asr Prayer.

A: If the reality is as the questioner has mentioned that the kidney dialysis begins before the time of Zhuhr, the sick may delay Zhuhr and combine it with 'Asr at the time of the latter.

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Like all sick people, he is allowed to combine two Salahs. however, if the kidney dialysis begins after the coming of the due time of Zhuhr and ends after the prescribed time of 'Asr, it is permissible for the sick to combine Zhuhr and 'Asr Prayers at the time of the earlier one. The same is true with Maghrib and 'Isha' Prayers. If the kidney dialysis begins before the time of Maghrib begins, he may delay it and combine it with 'Isha' at the time of the later one. If it begins after the beginning of the due time of Maghrib and ends after the time of 'Isha' begins, combining the two Salahs is not necessary, as 'Isha' has an extended time. However, there is nothing wrong with combining them at the time of Maghrib, as is permissible for all other patients who need this. May Allah cure all sick people!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20093

Q: What is the ruling on a Muslim who cannot make Wudu' (ablution) because their hands are amputated? Is it obligatory upon them to perform Salah (prayer)?

A: Salah is obligatory upon every Muslim as long as they are sane, mature and of sound mind, as these constitute the locus of Taklif (meeting the conditions to be held legally accountable for actions). The obligation to perform Salah is not removed due to amputation of an organ or a disease or any similar contingencies. General proofs from the Qur'an, the Sunnah and consensus of scholars support this ruling.

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However, if a Muslim suffers a wound in their body that prevents them from performing all the obligations and pillars of Salah, they should perform it according to their own capacity. Similarly, if a Muslim whose hands are amputated is able to make Wudu' by themselves or by the help of another person, they should do so; otherwise, Wudu' is no longer obligatory on them and they should perform Salah in their current state according to their own capacity. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He (Glorified and Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿

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The first question of Fatwa no. 17795

Q 1: I had special circumstances that prevented me from purifying myself fully for Salah (Prayer). I cannot purify my clothes when touched by impurity and in some cases I cannot direct myself to the Qiblah (direction faced for Prayer towards the Ka'bah) to offer Salah; what is the ruling on the Salah which I offered in these circumstances? It is worth mentioning that this failure in duty on my part was out of my control.

A: It is obligatory for a Muslim to perform Salah according to their ability, because Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can)

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If people can purify themselves fully from Hadath (major and minor ritual impurities) and Najasah (filth such as urine, blood etc), they must do so, because Taharah (ritual purification) is a prerequisite of the validity of Salah and they must face the Qiblah. If they cannot fulfill any of the mentioned conditions or even some of them, they can offer Salah in the way they can. If in the state you mentioned you could not use water for purification or Tayammum (dry ablution with clean earth) and you could not wash off the impurity from your body or clothes and so you offered Salah according to your ability, your Salah will be valid In sha'a-Allah (if Allah wills).

Once you are able to remove the impurity it is obligatory that you should wash it off your clothes and your body. Also, when you are able you must perform Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge), if you had a wet dream during the period you mentioned, for future Salahs.

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Fatwa no. 19564

Q 1: Should a bedridden patient who is suffering from two fractured legs and a fracture in his left hand and is staying in a hospital for treatment, offer Salah while he is lying opposite to the direction of Qiblah (direction faced for Prayer towards the Ka'bah)? Note that the position of the bed cannot be changed because of the medical equipment above the patient's head.

A: It is permissible for him to do so, if he cannot change the position of the bed or face the Qiblah by himself, because

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Allah (Glorified be He) says, (So keep your duty to Allâh and fear Him as much as you can) .

Q 2: Is it permissible for this patient to combine and shorten Zhuhr and 'Asr Prayers together and Maghrib and 'Isha' Prayers together. He lives in Al-Khobar and is now receiving treatment in Riyadh. Is it permissible for him to only perform Tayammum (dry ablution with clean earth), for it is difficult for him to perform Wudu'?

A: It is permissible for him to combine and shorten Salah, for he takes the ruling applied to travelers if his stay is for treatment and he does not intend to stay for more than four days. However, if he intends to stay for more than four days in Riyadh, he should offer the four-unit Salahs in full. It is permissible for him to combine Zhuhr and 'Asr Prayers together at the time of either of them, and Maghrib and 'Isha' together at the time of either of them. It is also permissible for him to perform Tayamum, if he is unable to use water and there is no one to help him perform Wudu'. He should perform Istijmar (cleansing the private parts with a hard material after urination or defecation) three times or more using hard tissue paper until the place becomes purified before performing Wudu' or Tayamum.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14280

Q: I am a thirty-eight year old man.

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I suffer from rheumatism since 1962 A.D when I was ten. I received treatment but I was never cured. On the contrary, the disease develops and transfers from one organ to another. In 1971, I stopped receiving treatment because of my harsh and difficult conditions in addition to other conditions that are out of my hands. I am bedridden since 1980 and until now. I can not serve myself, move my hands to the right or the left, or even raise them. I cannot eat or drink by myself. I would like you to read my letter and answer my questions which are related to Salah in detail.

1- Undergoing this condition, I cannot perform Wudu' or Tayammum (dry ablution with clean earth). I heard that a person is never exempted from offering Salah under any circumstance, is this true? If this is true, how should I offer Salah while I am in this case? I am very afraid if I do not offer Salah, it would be a debt on me.

2- I heard another opinion that it is permissible for a person who is unable to perform Wudu' or Tayamum to offer Salah without Taharah (ritual purification).

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It is also said that such a patient is exempted from Salah, is this true? Note that I offer Salah without Taharah, acting on this opinion, is my Salah valid? Please, advise. May Allah be merciful to you, for I am worried and do not know what to do concerning Salah.

It is also worth mentioning that I am not married, thus I cannot depend on anyone to purify me. Please, answer me respected shaykhs in detail and in written form. Please, make things easy for me and do not make them difficult. May Allah reward you the best.

As-salamu 'alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: salah is obligatory upon Muslims and they are not exempted from it as long as they are sane. If a person is unable to use water or clean earth, Taharah (ritual purification) is no longer obligatory on them, but it remains their duty to offer Salah at its due time according to their ability. May Allah grant you a speedy recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18397

I am the director of the Social Care House in Holy Makkah. Such a House is supervised by the under-Secretary of Social Affairs at the Ministry of Labor. The House is to take care of elders who have no breadwinners.

In the two sections of the concerned Social Care House there are about one hundred and fifty males and females. As they are of different conditions, sometimes we get confused regarding some of the matters relating to them and thus we need your guidance.

Please, tell us how can such old people perform Salah (Prayer) bearing in mind that some of them have psychological illnesses, some are not in their full mental capacity because of their old age, and some are sick and cannot move. Provide us with your beneficial answer please. May Allah reward you with the best.

After the Committee studied the question, it answered as follows:

Whoever amongst the old people mentioned in the question is in their full mental capacity has to offer Salah in the way that they are able to do so. They have to perform Salah standing, sitting in case of their inability to stand up, lying down on their side in case of their inability to sit, or lying down on their back in case of their inability to lie down on their side, while making gestures for Ruku` (bowing) and Sujud (prostration) together with Niyah (intention). The foregoing is based on a Hadith which is authentically reported from the Prophet (peace be upon him) on the authority of `Imran ibn Husayn (may Allah be pleased with them both).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 6; Page No. 377)

Fatwa no. 19821

Q: An old man was infected with a disease resembling paralysis that he cannot get up or walk without help and articulates very heavily. Now, he combines two Salahs (Prayers) at the time of one of them as it is difficult for him to perform Wudu' (ablution) for every Salah. Moreover, he cannot utter some Ayahs (Qur'anic verses) and invocations while offering Salah.

The question is: Is doing so valid? What is obligatory on him regarding reciting the Qur'an and Adhkar (invocations) whether during Salah or thereafter? What should he do regarding the fact that he cannot utter some of the former? How should disabled people pray? Give us a Fatwa (legal opinion), may Allah reward you!

A: It is obligatory on such a person to offer Salah in accordance with his ability. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) Thus, if he can use water for Taharah (ritual purification) even through the help of others, he will have to do so. Otherwise, he should perform Tayammum (dry ablution with clean earth). If he can offer Salah while standing, he will have to do so. Otherwise, he should move his head down signaling Ruku' (bowing) and move it lower signaling Sujud (prostration). Moreover, he should recite the Qur'an in accordance with his ability. It is obligatory only to recite Surah Al-Fatihah, whereas reciting other parts of the Qur'an in the first and second Rak'ahs (units of Prayer) of all Salahs is Sunnah (supererogatory act of worship following the example of the Prophet).

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Furthermore, if he can offer every Salah at its due time without great difficulty, he will have to do so. Otherwise, it will be permissible for him to combine Zuhr (Noon) and 'Asr (Afternoon) Salahs when the time of any of them is due and Maghrib (Sunset) and 'Isha' (Night) Salahs when the time of any of them is due.

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Fatwa no. 15268

Q: I am an elderly woman who cannot move from the bed I have lain in for ten years. I would like to ask for a Fatwa (legal opinion issued by a qualified Muslim scholar) about my Salah (Prayer) and Sawm (Fast) for three months; one month during which I performed no Salah or Sawm and two months during which I performed Sawm on two days in each month. I have asked about the Sawm and was told that I should not perform it in my condition.

A: First: you have to perform Salah according to your ability; pray standing, and if you cannot, then sitting down, and if you cannot, then lying on your side, and if you cannot, then lying on your back with your legs towards the Qiblah (direction of Salah). Allah (Glorified and Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him), when asked by a sick person on the same issue, replied, ("Perform Salah standing, and if you cannot, then sitting, and if you cannot, then lying on your side.") However, if you perform Salah lying on your side, you should do so on your right side with your face towards the Qiblah (direction faced for Prayer towards the Ka'bah).

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Second: As for the month during which you did not perform Salah, if that was done due to unconsciousness, you need do nothing. If it was done due to ignorance or sickness, you have to make up for the Salah you missed at any time as soon as possible.

Third: You have to perform Wudu' (ablution) using water if you can, even if it is with the help of one of your children, any of your Mahrams (non-marriageable male relatives), or other women. Moreover, you also have to perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation) three or more times using stones or tissue paper. This will suffice instead of water if it cleanses you. If you cannot perform Wudu', you have to perform Tayammum (dry ablution with clean earth). This is done by hitting your hands against earth and then wiping your face and palms with them. You should ask those around you to put some earth near your bed, so you can use it when you need to. You can also combine the Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the time of either the earlier or the later one and combine Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of either the earlier or the later one as other ill people do.

Fourth: You have to make up for the days of Ramadan that you missed if you can do so and you should also feed a needy person for each day of Ramadan of the years preceding 1412 A.H. that you delayed making up for, if you can do so. However, if you cannot feed any needy people due to being too poor to do so, it will be sufficient for you to make up for the days of Sawm that you missed; all praise be to Allah. If you cannot perform Sawm due to being old, you will have to feed a needy person for every missed day by giving them

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half a Sa' (1 Sa' = 2.172 kg) of wheat, rice, or any other local staple food. It is also sufficient to give

it all to one poor person. If you are unable to feed anyone, you will be exempted based on the evidence we quoted above. However, you should perform Sawm in the future and if you cannot do so due to old age, you must feed a needy person for each missed day. It is also sufficient to give that food to one person or more, whether at the beginning, at the middle, or at the end of the month.

We ask Allah to help you and us and give us success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 17898

Q: My father died from a chronic illness. During his illness, which did not last long, he did not perform Salah (Prayer). He was not able to do so, and, although he was not unconscious, he could not perform Wudu' (ablution), get up or walk. Before his death, in fact during his life, my father would only perform Salah at home and would only perform the two 'Eid (festival of sacrifice and that of breaking fast) Prayers and Jum'ah (Friday) Prayers in congregation at the Masjid (mosque). He would also perform his Salah so quickly that he would not perform the Sujud (prostration) or Ruku' (bowing) properly.

The question is: Can we supplicate to Allah for him, to ask forgiveness for him, give in charity, and perform Hajj on his behalf?

A: It is obligatory on someone who is ill to perform Salah according to their ability, as long as they are conscious.

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We hope that Allah will forgive your father for abandoning Salah during his illness out of ignorance. Many people commit this mistake, hoping to perform Salah in a more purified state after their recovery and abstain from Salah without Taharah (ritual purification) or while ritually impure. We also hope that Allah forgives your father for being negligent in offering Salah in congregation and other deeds. So, supplicate to Allah for your father, ask for forgiveness for him, give in charity, and perform Hajj on his behalf, hoping that Allah will pardon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 16168

Q: My father passed away after suffering for a long time from a serious disease. He (may Allah be merciful to him) continued performing Salah (Prayer) regularly during his lifetime with the exception of the last month he lived as he could not stand, sit, move, or even control discharges of the urethra and anus because of the number of chronic illnesses that he had during that period. It may be worth mentioning that I have only one brother who lives with me along with my mother who is sixty years old. I told my deceased father that he had to perform Salah even while lying down on the bed, but he replied that he could not do the Taharah (ritual purification). He asked me to inquire about this matter for him. I complied with his request and asked about this embarrassing matter. The answer was that I myself had to help my father perform Taharah. Unfortunately, I did not do so as I am so bashful, to the furthest limits, and I cannot do so. My father thus did not pray for the last month before his death. Moreover, it was the Will of Allah (Exalted be He) that I witnessed my father's last breath but I did not do Talqin (encouraging someone dying to say: "La ilaha illa Allah") for him as I did not know that he was dying because this was the first time for me to come across such a situation. The point is that now I strongly feel that I am guilty. I would like to inquire about the sin that my father committed when he did not perform Salah for one full month before he died; is there any Kaffarah (expiation) for it? It may be worth mentioning that I am a dutiful son to my father and I always make Du'a' (Supplication) to Allah to give me and my family all the best. What should I do?

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A: A sick person has to offer salah according to their condition. They have thus to perform Salah standing, sitting in case of their inability to stand up, lying down on their sides in case of their inability to sit, or lying down on their back in case of their inability to lie down on their sides, while making gestures for Ruku' (bowing) and Sujud (prostration). The foregoing is based on a Hadith which is authentically reported from the Prophet (peace be upon him) on the authority of 'Imran ibn Husayn (may Allah be pleased with them both). Regarding Taharah, they have to make Wudu' (ablution) if they are able to do so either by themselves or through the help of somebody else. Otherwise, they have to make Tayammum (dry ablution with clean earth). On the other hand, you do not have to make any Kaffarah for the fact that your father did not pray during the last month of his life. Hopefully he may be excused because he was ignorant of the foregoing ruling. besides, Talqin is not Wajib (obligatory) and thus missing it is not a sin. And Allah knows best.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 20768

Q 3: While receiving medical treatment at a hospital, I did not perform Salah (Prayer) for two weeks. This was because I thought that Salah of those who cannot control their excretory functions is invalid. However, while I was still in the hospital, I prayed for two and a half months without even performing Tayammum (dry ablution). Afterwards, I made up for these Salahs (Prayers) by praying one extra obligatory Salah at each prayer time. What is the ruling on this? May Allah reward you with the best.

A: It is Wajib (obligatory) on sick persons to offer Salah according to their condition. They must not abandon Salah as long as they have full mental capacity. A proof for this is Allah's statement: (So keep your duty to Allâh and fear Him as much as you can) You have thus to make up for the Salahs that you missed provided that you follow the right order of Salahs. It must be made up for at one and the same time and it is impermissible that you make up for one obligatory Salah with a current obligatory one. Nevertheless, the Salahs that you have already made up for are valid In sha'a-Allah (if Allah wills). On the other hand, people who are ill must be in a state of Taharah (ceremonial purification) as much as possible. Accordingly, if you can perform ablution using water; you have to do so. Otherwise, you may perform Tayammum using dust. Finally, if you are unable to purify yourself with water or dust, you are to pray without performing Wudu' (ablution) or Tayammum.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 20914

Q 5: After undergoing an operation, a woman became unable to make Wudu' (ablution) or Tayammum (dry ablution with clean earth) due to her severe illness and that her clothes were not clean. She did not perform the obligatory Salah (Prayer) for three days. Should she make up for the Salah she missed one month ago? Has she committed a sin by doing that? Please, advise. May Allah reward you with the best!

A: In principle, the obligation of Salah is not removed from Muslims as long as they are sane. The woman in question had to perform Salah according to her own condition, even if she could not make Wudu' due to her illness, or could not do Taymmum, or if there was impurity on her body or clothes that she could not remove or wash. Allah (Exalted be He) says: (Allâh burdens not a person beyond his scope.) He also says: (So keep your duty to Allâh and fear Him as much as you can) In such a case, she should perform Salah while she is standing if she is able to; otherwise, she should perform it while she is sitting. If she is unable to, she should perform it while lying on her side or while she is sleeping on her back if she cannot lean on her side.

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Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) He also says: (Allâh burdens not a person beyond his scope.) Also, the Prophet (peace be upon him) said to a sick person: ("Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side.") According to another narration, he (peace be upon him) added: ("...and if you cannot, then lying on your back.") Thus, it is obligatory on that woman to make up for the Salah she missed in order, i.e. she should begin with the obligatory Salah she missed on the first day and so on until she completes them.

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The third question of Fatwa no. 18860

Q 3: According to the medical diagnosis, my 27-year-old sister is suffering from mental retardation affecting her brain. However, it is evident from her behavior that she is possessed, for she laughs for no reason and eats in a disgusting way. Nevertheless, she can distinguish right from wrong. Thus, she regularly observes the Five Obligatory Daily Prayers, but she recites Al-Fatihah only. She speaks with difficulty and forgets a lot. Is there any sin on her if, while in Salah, she forgets to recite Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or some Qur'anic Ayahs (verses)

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after Al-Fatihah?

A: If the reality is as you have mentioned, your sister is not to blame if she recites Al-Fatihah only and forgets to recite the other invocations of salah. She does what is within her capacity and is not to be blamed for what is beyond her capacity to do or memorize. She is excused for her mentioned illness, as Allah (Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ Allah also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, you should strive to teach her the first and second Tashahhud and the formulae prescribed for Ruku' (bowing) and Sujud (prostration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21897

Q: I suffer from an allergy in the respiratory system that often causes me pain, and I get irritated by air conditioners. There is a Masjid that is around five kilometers away from my house, at the end of which the air conditioners are turned off. Is it permissible for me and my children to offer the Salah at the end of the Masjid

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by forming a separate row and following the Imam (the one who leads congregational Prayer). This perhaps may be better than offering Salah at home due to my health condition, thereby obtaining the reward of offering the congregational Salah Insha'a Allah (if Allah wills)?

A: If the reality is as you mentioned, that you suffer from such a condition and that there is no air-condition-free Masjid nearby, then it is permissible for you to offer Salah at the place where there is no air-conditioning inside the mentioned Masjid, but you should have someone join you in the row to avoid praying on your own, as Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

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Salah of a traveler

Fatwa no. 16906

Q 1: at what distance from residing city is it permissible for a traveler to shorten Salah (Prayers)?

Q 2: Is it permissible for me to combine and shorten Salah when I am traveling from Jeddah to Al-Ta'if?

Q 3: If I hear the Adhan (call to Prayer) while I am traveling and I am at the outskirts of the city, is it permissible for me to combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers or should I offer a full Zhuhr Prayer? If I am traveling from Al-Ta'if to Jeddah and the time of the Maghrib (Sunset) Prayer started while I am still in Al-Ta'if, if I perform that Salah in congregation in the Masjid (mosque), is it permissible for me to combine the 'Isha' (Night) Prayer with it as I am a traveler? Is it permissible for me to combine and shorten Salah when traveling for the purpose of an outing or picnic? If I travel to Jeddah and I live in Al-Ta'if to make a transaction there, and I perform the Zhuhr Prayer behind the Imam (the one who leads the congregational Prayer), is it permissible for me to combine and shorten the 'Asr Prayer with it, as I do not have the intention of staying in Jeddah ?

A: It is permissible to shorten the four-Rak'ah Salah (Prayer consisting of four units) when traveling a distance of about 80 kilometers, which is a two-day journey by camel. Anyone who travels from Jeddah to Al-Ta'if can shorten Salah, as the condition for the stated distance is met,

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unless they intend to stay for more than four days, in which case they should perform the full Salah as they are not considered to be travelers. When they leave, heading to their own homeland, they can shorten Salah on the journey. The rulings on shortening and combining Salah during travel are applicable as soon as a traveler leaves the inhabited area of the city where they live, even if they can hear the Adhan when they are outside the city. If you are a traveler and you offer the Maghrib or the Zhuhr Prayer with residents, you may combine the 'Isha' and the 'Asr Prayer with them respectively. It is also permissible to shorten Salah when traveling even for the purpose of an outing or picnic, as the Rukhsah (concession) is general.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The second question of Fatwa no. 17264

Q 2: What is the criterion of travel and the distance that gives a traveler the right to shorten and combine Salahs (Prayers)? I travel 80 kilometers every day and some of the passengers combine 'Asr (Afternoon) Prayer and Zhuhr (Noon) Prayer under the pretext that such a distance is deemed travel. Is it permissible for us to combine the Salahs over such a distance?

A: The 80 kilometers distance that you travel every day is considered travel, which allows you to shorten the four-Rak'ah Salahs (Prayer consisting of four units).

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Also, it is permissible for you to combine two Salahs while traveling on the way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17936

Q: We heard that you issued a Fatwa (legal opinion issued by a qualified Muslim scholar) whereby a person living in Riyadh and heading for Al-Kharj may combine and shorten Salah. Is this Fatwa true? Is it applied to the present day where the buildings of the two cities draw them closer to each other? Is it permissible to combine the two Salahs when there is no difficulty in travel during this distance? Supposing that combining and shortening Salahs are impermissible, should a person, who did so before knowing this Fatwa, repeat his Salah? Where do the boundaries of Riyadh end? Please, advise. May Allah reward you!

A: The distance that permits a person to shorten Salah is the distance covered by a mount during two days. Approximately, it is eighty kilometers. The beginning and the end of every town is determined by the end of the inhabitable proximate buildings of that town. If the distance between the buildings of Riyadh and that of Al-Kharj now is 80 km, combining and shortening Salah are permissible. If the distance is less than this distance, combining and shortening Salah are impermissible. As for a person who combined and shortened Salah while moving between the two cities and did not notice the short distance between their two boundaries due to his lack of awareness, we are of the opinion that

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he does not have to repeat Salah, due to his ignorance of the ruling. However, he should not do so again in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21086

Q: Please, be informed that I live in the city of Riyadh and work in the city of Al-Kharj where I go everyday, is it permissible for me to shorten and combine the Salah (Prayers) or not? It should be mentioned that I have measured the distance between the borders of the two cities (that is to say the inhabited area in both cities) and found that the distance from the last district of Al-Kharj towards Riyadh which is "Al-Bida' District" until the buildings of the national guards through Al-Kahrj road (the last area inhabited towards Al-Kharj) is only fifty seven kilometers. However, if we add the utilities of the two cities of factories, workshops and others, the distance will be much less than that. In this case, is it permissible for employees, workers and others who move between these two cities to shorten and combine Salah?

A: the distance at which a traveler is given travel concessions according to the opinion of the Jumhur (dominant majority of scholars) is a two-day journey by camel which is nearly estimated by eighty kilometers. Therefore, whoever travels for this distance or more is to be given the concessions of travel such as shortening of

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the quatrain Salah to two Rak'ahs (units of prayers), combining Zhuhr (Noon) and 'Asr (Afternoon) Prayers, as well as Maghrib (Sunset) and 'Isha' (Night) either at the time of the earlier or the later ones, in addition to not fasting in case of Sawm (Fast), and wiping over the Khuffs (leather socks) for three days and their nights. Whereas the distance mentioned in the question is not a distance over which it is permissible to shorten Salah nor eligible for travel concessions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21324

Q: I work in Prince Sultan Air Base located at Al Kharj and live in Riyadh. The distance between the Base and Riyadh is 130 to 150 kilometers which I travel every day. Is it permissible for me to apply the rulings of travel in terms of combining and shortening Salahs (Prayers) every day, even if my work will remain for five or seven years? Please, advise.

A: It is permissible for you to shorten and combine two Salahs together during your travel between Riyadh and the Base. Also, you are permitted to combine and shorten Salahs in the Base on the condition that you do not intend to stay in the Base for more than four days, because you are considered a traveler. The exception is that when you join a congregation that performs Salah in full, then you should perform the same number of Rak'ahs with them.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 16647

Q 3: a man works in a company, which is 360 or 480 km away from home; is it permissible for him to shorten Salah (Prayer)? It should be noted that his stay in the company varies from 45 days to 2 months.

A: It is obligatory on a Muslim who travels and intends to stay for more than four days to perform Salah in its full Rak'ahs (units of Prayer) during his stay. That is because the rulings of travel are no longer applied to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20866

All praise be to Allah Alone, and peace and blessings be upon the Last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the question that was sent to His Eminence the Mufty (Islamic scholar qualified to issue legal opinions) by the Head of the Department of Religious Affairs at the Borders Guard in the Eastern Region the Lieutenant: 'Adel ibn Muhammad

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Al-Bidiwy. The concerned letter was transferred to the Committee by the secretariat-general for the Council of Senior Scholars under the number 469 and dated 18/01/1420 A. H. The questioner asked different questions. Following is his second question:

Q 2: Some patrols move from headquarters or sectors under them and travel for long distances that sometimes extend to four hundred kilometers. Some of these patrols may then have a short stay of three to ten days at some specific places. It may be worth mentioning that going on such patrols is the main work of one department in Borders Guard where officers always travel from one place to another just as people working on trucks and lorries do as this is the nature of their work. We hope thus that your Eminence clarify the ruling on shortening and combining Salah (Prayer) if a person is on their way or if they stay in a specific place after arrival for carrying out a certain task. Besides, what is the ruling on breaking Sawm (Fast) due to being in a patrol that goes for long distances or stays in a specific place for finishing some work? It may be worth mentioning that the duration of accomplishing a task may range to ten days. Besides, is there a minimum travel distance for combining and shortening Salah? May Allah reward you with the best for supporting us and Muslims.

A: officers who go on patrols for eighty kilometers or more from the place of their residence are to shorten their Salah during the patrol.

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However, officers in patrols that go for less than the foregoing distance or who do not know whether they will go to a far or short distance have to perform the Salah in full and not shorten it. Regarding the case of the officers staying in a specific place after arrival, if they intend to stay for four days or less or if they do not know the duration of their stay; they are to shorten Salah provided that the distance of their travel is eighty kilometers or more. If they intend to stay for more than four days; they have to complete their Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15453

Q: We are soldiers in a remote area which is 40 km away from the city of Rafha' where we are assigned a mission for three months. Should we perform Salah (Prayer) in full and the Jumu'ah (Friday) Prayer? What about the supererogatory Salah, knowing that there is a permanent Masjid (mosque) where we perform the Five Obligatory Daily Prayers? Is it permissible for us to combine 'Asr (Afternoon) Prayer and Zhuhr (Noon) Prayer at the time of the thick dust? Is it permissible for us to wipe over the Khuffs (leather socks) as residents or travelers?

A: the traveling that requires shortening Salah should be a distance of

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eighty kilometers or more, which is equal to a two-day travel by a camel. Thus, it is not permissible for you to shorten the Salah because the place you travel to does not meet the distance set by the Shari'ah (Islamic law). Also, it is not permissible for you to combine the two Salahs and you have to perform every Salah fully at its due time. However, you are permitted to wipe over the Khuffs as residents for only one day and one night. It is not permissible for you to perform Jumu'ah (Friday) Prayer; instead, you should offer it as Zhuhr (Noon) Prayer unless there is a nearby town where Jumu'ah (Friday) Prayer is offered. In the latter case, you should join them. Moreover, you are permitted to perform Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet), Witr (Prayer with an odd number of units) and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16230

Q: We work at a military base, and live in the city of Riyadh. Our work place is a hundred and sixty (160) kilometers away from home, we head to it daily, our work hours end right after Zhuhr Prayer, where we offer Zhuhr inside the base, then return to Riyadh where we arrive at our houses a while before 'Asr prayer, our question is:

1- Is it permissible for us to shorten the Salah (Prayer) inside the Masjid (mosque) of the base in the mentioned case?

2- Is it permissible to combine Zhuhr and 'Asr Prayers, as we

return to our houses very tired to the extent that makes us sleep until the due time of 'Asr has expired?

3-If combining Salah is permissible for us, is it permissible if we return to our houses before 'Asr prayer and sleep resulting in missing the prayer at the Masjid?

A: Since the mentioned distance exceeds the distance at which shortening Salah is permissible, and you do not plan to stay at your workplace except for the daily work hours, it is permissible for you to use the travel concessions such as combining and shortening Salah. Accordingly, it is permissible for you to combine and shorten Zhuhr and 'Asr Prayers at the mentioned workplace. However, if you reach Riyadh where you reside and find that people have not offered 'Asr Prayer yet at the Masjid, it is not obligatory for you to repeat it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18189

Q: Eight months ago, the leadership commanded our military unit (the soldiers) to move from Khamis Mishit region to Jizan in the front lines. We were near the urbanized villages, living in tents and did not lead a stable life. Near us are villages and deserted grounds. We do not know when we will return home. Since then until now, we shorten Salah.

First question: Is shortening the four-Rak'ah Salah (Prayer consisting of four units) in this case permissible? Please, advise.

Second question: Are we required to offer Jumu'ah (Friday) Prayer?

Third question: Is a person who brings his family and lives in the nearby villages required to shorten or offer Salah in full?

A: It is well-known that the basic principle in Shari'ah (Islamic law) is that the non-traveler must offer the Salah in full, each Salah at its due time. Likewise, the basic principle concerning the traveler is to shorten the Salah. It is also permissible for the traveler to combine two Salah, offering them at the time of the earlier or the later one. For example, combining Zuhr (Noon) and 'Asr (Afternoon) Prayers, and offering them at the time of either one of them; also combining Maghrib (Sunset) and 'Isha' Prayers, and offering them at the time of either one of them, whether at the beginning, middle, or end of the due time of Salah, according to what is most convenient for the traveler.

Likewise, if the traveler intends to stay for four days or less or stays temporarily in a place and does not know when they will finish their task and leave or how long they will stay, they, like a traveler, may avail of the Rukhsahs (concessions) of traveling, such as shortening the Salah and others.

As for the traveler who intends to stay for more than four days, their case is like that of the resident; they should not avail themselves of any of the Rukhsahs of traveling, like shortening Salah and others, according to the most correct opinion of scholars,

following the basic ruling concerning the Salah of the non-traveler, which is to offer Salah in full, and that to be on the safe side.

As for Jumu'ah Prayer, since you mentioned that you are not a resident of this place - and since residency is a condition - you are not required to offer it. So, you should offer Zhuhr Prayer (four-Rak'ah Salah) instead. However, if any of you enters a Masjid (mosque) where the Jumu'ah Prayer is offered, he should offer it and it will suffice instead of Zhuhr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15242

All Praise is due to Allah Alone, and peace be upon the Last of the Prophets. To commence:

The Permanent Committee for Scholarly Research and Ifta' has studied the submitted question to His Eminence, the General President by the General Manager of the Religious Affairs of the Armed forces which is referred to the Committee from the General Secretariat of the Council of Senior Scholars No.1474 on 1 Rabia Thany, 1413 A.H., in which the questioner asks about the following:

We had a question from those who work in Al-Salil base which reads as follows: They live in a school in Al-Dawasir Valley which is about 120 km away from their base headquarters. Their shift ends at 11: 30 A.M.

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and then they go home to offer Zhuhr (Noon) Prayer at one o'clock. They ask about the ruling on shortening and combining Salah because the case is as mentioned. Should they offer Salah in congregation when they reach their residence and find that the people are performing Zhuhr (Noon) Prayer? Can they shorten and combine Salah if they missed the congregation and were tired from the travel? It is worth mentioning that the matter is being repeated daily when they go to work and come home? We hope that Your Eminence could give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you.

After the Committee had studied the question, it answered with the permissibility of shortening and combining Salah on their way before they reach their headquarters. If they do not perform Salah on their way, it is not permissible for them to shorten or combine Salah and they have to offer Zhuhr (Noon) Prayer in complete form when they reach their homes. If they arrive when their people have not yet performed Zhuhr (Noon) Prayer, they have to offer Salah with them. As for 'Asr (Afternoon) Prayer, if they do not combine it with Zhuhr (Noon) Prayer on their way, they must delay Salah to perform it with the people at its due time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20983

Q: I am employed in a military position in the region of Thawl, which is 150 km from Makkah, and I travel back and forth to work everyday. My question is: Is it permissible for me to combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers, as I leave work at 12:00 midday, before Zhuhr, and I reach my home in Makkah at 1:45 pm, after Zhuhr? I hope that you will reply to me concerning this matter in writing, in order to settle a dispute among the employees about it. May Allah reward you well.

A: The distance you mentioned between Makkah and Thawr constitutes a traveling distance that allows you to combine and shorten Salah (Prayer) until you return to Makkah, even if this happens everyday.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14616

All praise be to Allah alone, and may peace and blessings be upon the one after whom there will be no Prophet!

The Permanent Committee for Scholarly Research and Ifta' read the letter that was sent to His Eminence the General President by the Religious Administrative Affairs Manager

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of the Navy, which was referred to the committee by the General Secretariat of the Council of Senior Scholars, no. 4194, dated 17/10/1418 A.H. His Eminence asked a question that was mentioned in the letter of the Religious Administrative Affairs Manager from the King Faysal Naval Base, which stated the following:

Many questions have been submitted to us concerning the ruling on performing the Jumu'ah (Friday) prayer and Tarawih (special supererogatory night prayer in Ramadan) on board ship or when in dock, as there is a lot of discussion about this. They have asked me to send a request for a Fatwa (legal opinion issued by a qualified Muslim scholar) to the Council of Senior Scholars with a clarification to the position of the ships' crews, so everyone can abide by the Fatwa and the disputes will be settled.

We would like to describe the ships and their crews before asking the questions:

First: There are different sizes of naval ships; some of them are small which makes it difficult to offer the congregational Salah (Prayer) on them, some are medium sized, and others are large ships with crews of more than 150. The last two types of ships have large decks, where the crew can offer the Jumu'ah and the congregational Salah without any problems or experiencing any shaking, because those big ships are not affected by the waves.

Second: These ships have different situations; usually they are docked in the port and sometimes they are

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out at sea, far from the port at a distance that allows the shortening of Salah or more. They are then not stationary in one place, but are on patrol. Sometimes they are in the middle of the sea at a distance less than that which permits the shortening of Salah. Sometimes the anchor is lowered and a ship remains in one place and other times it is taken to the mainland and into dry dock for repairs, which might take a month or more. In this case, it is more like a multi-storey building, not a ship.

Third: The ship's crew do not live inside the ship; they live at the naval base and only come on board during their working hours, for a whole day for the shift workers, more than that when the ship is out at sea, or even more if they are guarding the borders. However, the first case is the most common.

Having clarified the situation of the ships, we would like to ask some questions:

First: What is the ruling on offering Jumu'ah Prayer on board medium and large ships,

where there is a place to offer congregational Salah in the following situations:

a. If the ship is in port and not moving at all.

b. If the ship is out at sea and far from the naval base,

at a distance that permits the shortening of Salah or more, but it is not stationary in one place, it is on patrol.

c. If the ship is out at sea and far from the naval base, at a distance that does not permit the shortening of Salah, and it is not stationary, it is on patrol.

d. In the situations described in b. and c., but stationary with the anchor dropped.

e. If the ship is out of the sea in dry dock, supported on iron bases, to be repaired.

Second: What is the ruling on offering Tarawih in the situations mentioned in the first question?

Third: What is the ruling on offering congregational Salah on board small ships, where there is not enough room for a congregation or if there is, the congregation cannot stand in rows? Please advise on what should be done if the ship is out at sea or tied to the quay.

Fourth: Please clarify, if, in the situations mentioned in the first question it is not obligatory on the crew to offer the Jumu'ah Prayer, but they have done so, will it suffice them or do they also have to repeat it again as Zhuhr (Noon) Prayer?

Fifth: If the ship tied to the quay, should

the crew offer Jumu'ah Prayer on the quay or are they exempted from it? Although they are not traveling, and there is a nearby Masjid (mosque) where the Jumu'ah Prayer is offered, the crew cannot all leave the ship and go to the Masjid together. If they offer the Salah on the quay, they can all offer it together.

Sixth: If the ship is out at open sea at a distance that permits the shortening of Salah, and the crew shortens and combines Zhuhr and 'Asr (Afternoon) Prayers at the time of the earlier, is it permissible for some of them to perform a supererogatory Salah after it if they want to, since the time for the 'Asr Prayer has not arrived or is it not permissible because they have already performed the 'Asr Prayer? The same applies to the Maghrib (Sunset) and 'Isha' (Night) Prayers. If the crew combines and shortens them during the time of the earlier one, can they offer Witr (Prayer with an odd number of units) or Tarawih immediately after it, or should they wait until the red twilight disappears and the time for 'Isha' arrives?

Seventh: If the ship is out at open sea at a distance that permits the shortening of Salah or more and the crew combines and shortens the Zhuhr and 'Asr Prayers during the time of the earlier one, and then the ship enters the port and drops anchor before the time for the 'Asr Prayer or during its time, do they have to repeat the 'Asr Prayer because they have reached land in time or is their first performance of it suffice? The same applies to Maghrib and 'Isha' Prayers.

We hope that you will send this Fatwa request to the Council of Senior Scholars for us to have the required Fatwa that we can generally apply in the naval force ships as soon as possible. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First: A naval ship's crew does not have to offer the Jumu'ah Prayer on board in any of the situations, as they are not residents, apart from those who live at the port, as they do not take the same rulings on travelers; they should offer the Jumu'ah Prayer in the Masjid. As for Tarawih, there is no harm in offering it during travel.

Second: Those among the ship members who combine the Zhuhr and 'Asr Prayers, for coming under the ruling of travelers, cannot perform supererogatory Salah after the 'Asr Prayer, even if they combine them in the time of the earlier, in compliance with the Hadith that generally prohibit any Salah after the 'Asr Prayer, which include travelers and any others.

As for combining Maghrib with 'Isha', there is no prohibition against performing supererogatory Salah after them, even if they are combined in the time of the earlier Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14214

Q: There is a teacher from one of the Arab countries who comes to the KSA at the beginning of the academic year and travels after the end of the year, thus this teacher shortens Salah all during the period which he stays in the Kingdom; is this permissible or not?

A: The mentioned teacher must complete Salah and fast Ramadan when he comes for teaching and intends to stay for more than four days, because he comes under the ruling of a non-traveler.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14524

Q: We would like to inform Your Eminence that the Joint Command in Kuwait and their army men perform Salah in complete form as well as Jumu'ah (Friday) Prayer. This is only out of their speculations because they live in buildings. We do not know when we shall receive the orders to go to our country or any other place, so we hope you will give us a Shar'y (Islamic law-based) Fatwa (legal opinion issued by a qualified Muslim scholar) regarding whether should we offer the Five Obligatory Daily Salah (Prayers) in complete form or not? Are we required to perform Jumu'ah (Friday) Prayer?

A: It is obligatory upon them to complete Salah because of their determination to stay more than four days.

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As for Jumu'ah (Friday) Prayer, they should not offer it on their own but they should offer it with other people in the nearby Masjids (mosques) where Jumu'ah Prayer is held, which makes it incumbent upon them as other inhabitants, based on the general evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14505

Q: There was a question from the command of a captive camp in Al-Artawiyyah regarding shortening and completing Jumu'ah (Friday) Prayer where they stay in tents in large numbers. their stay is limited to three months and they are surrounded by villages and the nearest village is two kilo meters away. Should they complete or shorten their Salah because the period is limited? Should they perform Jumu'ah (Friday) Prayer in their camp? Could you kindly advise. May Allah reward you.

A: If the matter is as you mentioned, they have to offer the four-Rak'ah Salah (Prayer consisting of four units) in complete form and they have to perform Jumu'ah (Friday) Prayer just as other people do in nearby Masjids (mosques).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17237

All praise be to Allah Alone, and peace and blessings be upon His last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the Mufty by His Excellency the Ambassador in Britain of The Custodian of the Two Holy Mosques. The concerned letter was transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 2280 and dated 04/06/1415 A. H. The question read as follows:

I would like to inform Your Eminence that hundreds of Sa`udis live temporarily in Britain for academic reasons such as students or for political reasons such as diplomats etc. Such people live in Britain for different periods mostly between one and five years. The point is that many inquiries have been raised as to whether rulings of travel i.e. combining and shortening Salah (Prayer), and breaking the Sawm (Fast) in Ramadan apply to the people concerned. People here disagree on this issue. Could you please clarify the Shar`y (Islamic legal) ruling on this matter? May Allah grant you success and help you to support truth and its people.

After the Committee had studied the question, it answered as follows:

officers and students who are sent outside their countries to accomplish certain goals and they intend

to stay for the period which is mentioned in the question or for any other period that is more than four days, they are not entitled to follow any of the Rukhsahs (concessions) of travel i.e. shortening or combining the Salah (Prayer) or breaking the Sawm. Rather, it is Wajib (obligatory) on them to perform the complete Salah on time with the congregation and without combining two Salahs (Prayers) together. Similarly, they have to observe Sawm in its due time with other Muslims as they are regarded as being resident in Britain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16083

Q: We work for the Civil Defense and are charged every year with serving the pilgrims. We offer the obligatory congregational Salahs (Prayers) at different Masjids (mosques) whether inside places of performing the rites or outside them. We do not shorten the Salah (Prayer) as we begin staying in the same place early before the start of the Hajj season. Nevertheless, on the day of Day of `Arafah (9th of Dhul-Hijjah), some of us shortened and combined Zhuhr (Noon) and `Asr (Afternoon) Prayers to imitate the pilgrims. Some others shortened the two Salahs without combining them while others prayed each one of the two Salahs at their due times and with the full number of Rak`ahs (units of Prayer). Everyone acted according to their own discretion and the same happens regarding the Salahs of Maghrib (Sunset) and `Isha' (Night) in Muzdalifah. Please clarify this matter for us and tell us whether the Salah that we performed is permissible? How do our colleagues who stay in `Arafah have to pray? How do this small group of us who are not pilgrims but who move with the pilgrims

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to all the places of performing rites have to pray? Provide us with your beneficial answer please. May Allah reward you with the best.

A: If you are not pilgrims and you intend to stay for more than four days, you must perform the full number of Rak`ahs for your Salah at its time. However, those who have already shortened or combined their Salahs do not have to make up for them as this was a doubtful matter for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 17854

Q 1, 2: What should a traveler do when he reaches his destination; should he combine or shorten Salah (Prayer)? What is the duration permissible for combining and shortening Salah for a traveler? Should a traveler, who resides near a Masjid (mosque) and stays for only three days, offer Salah in the Masjid (mosque) or in his residence? What is the ruling if the duration is more than three days?

A: if a traveler arrives at his destination and does not intend to stay for a specified period or intends to stay no more than four days, it is preferable for him to offer Salah in its time shortening the four-Rak'ah Salah (Prayer consisting of four units) without combining prayers. Yet, if he offers Salah after a resident Imam (leader in congregational Salah) who does not shorten Salah, he must offer complete Salah following his Imam. In this case, he is not permitted to abandon the congregational Salah and prays alone for shortening Salah, if he is an individual.

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Shortening Salah is only Rukhsah (concession) while the congregational Salah is obligatory. However, if the traveler intends to stay more than four days, he must offer the Salah in full, according to the opinion of the majority of scholars, which is the correct opinion. The basic rule states that a resident has to offer complete Salah unless his stay is for four days or less. During the Farewell Hajj, the Prophet (peace be upon him) intended to stay for four days, so he shortened Salah during these days before going to Mina.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 19773

Q 10: is it permissible to shorten the Salah (Prayers) when serving the pilgrims on Hajj? It should be mentioned that the mission has a fixed duration.

A: If the residence period of participants in serving the pilgrims performing Hajj exceeds four days, provided they are aware of this, it is impermissible for them to shorten the Salah, for in this case they do not fall under the rulings of travel.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 18356

Q 1: May Allah bless you and benefit Muslims by you. Here in our country, young men are used to going on desert camps during the weekends, they may cover a distance that exceeds or is less than fifty kilometers outside the city to the rugged desert landscape.

Your Eminence, my questions are: First: Is it permissible to shorten and combine the Salah in this case? Does their departure drop the obligation of attending Jumu'ah (Friday) Prayer, since they might have failed to attend one or more Jumu'ah Prayers for that reason?

A: If the distance they cover is less than eighty kilometers, it is impermissible for them to shorten Salah, for this will not be considered travel for which Rukhsah (concession) prescribed by Islam becomes permissible. However, attending Jumu'ah Prayers will not be obligatory for them since they are away from their city, unless they are located at a place which is near a town where Jumu'ah Prayer is being established and the Adhan (call to Prayer) is heard, in this case it is obligatory for them to attend it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18425

Q 4: (A): When I travel from Riyadh to Al-Ta'if to visit one

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of my relatives, I stay there for two or more days. Is it permissible for me to shorten and combine Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer together at the time of the earlier one? Note that the time of 'Asr Prayer becomes due while I am still at my relative's place.

(B): Is it permissible for me to combine Zhuhr and 'Asr Prayers at the time of the earlier one, offering each of them as a four-Rak'ah Salah (Prayer consisting of four units) i.e. without shortening them? Please, explain the issue in detail, for I want to circulate it for the benefit of the common people who are unaware of the ruling and may not accept my mere advice. May Allah make it useful!

A: It is permissible for you to shorten Salah, if you are staying for four days or less and do not intend to stay for a fixed time. However, it is better to offer each Salah at its due time without combining prayers. If you are praying behind an Imam (the one who leads congregational Prayer) who offers Salah in full, you should follow him in prayer. If you are alone, you should offer Salah with the congregation, not individually, and you should offer Salah in full. Indeed, Congregational Salah is Wajib (obligatory) but shortening salah for a traveler is Sunnah (supererogatory act of worship following the example of the Prophet). Evidently, the obligatory acts are given priority over acts of Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18410

Q: There are, in our district, many military posts for the army and the border guards. The distances between these posts and Sharurah governorate are somewhat different; some are 80 km away from Sharurah

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like Akhashim post, some are 250 km like Umm Gharib post, and still some are 500 km away like Al-Kharkhir. The soldiers working in these posts are alone without their families for different periods of time. Some of them may stay for six months or a year while others may stay for an unfixed period. Large numbers, which may reach hundreds of Bedouins living around these posts.

My question is: Is it permissible for the said soldiers and Bedouins to shorten Salah or should they offer it in full? Is it permissible for them to offer the Jumu'ah (Friday) Prayer? Please, advise us, as we are confused and ask frequently about this matter.

A: The soldiers who do not know how long they may stay in the place they garrison which is more than 80 kilometers away from their original residence are allowed to shorten Salah, because the travel rulings are applied to them. The soldiers who know that they will stay for more than four days in this place must offer Salah in full, because the travel rulings in this case are not applicable to them. With regard to the Bedouins living around these stations, it is impermissible for them to shorten Salah, as they are not considered travelers when moving for shepherding without having a specific homeland.

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Furthermore, the Prophet (peace be upon him), during his lifetime, did not order the nomadic Bedouins to shorten Salah. As for offering the Jumu'ah Prayer, it will not be valid unless there are permanent residents in this place. In this case, the non-resident soldiers and Bedouins should offer it with and according to those people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18800

Q 2: I went with my family on a trip 95 km away from our city. When the time of Al-Zuhr (Noon) Prayer became due, I combined both Al-Zuhr and Al-'Asr (Afternoon) Prayers at the time of Al-Zuhr, and Al-Maghrib (Sunset) and Al-'Isha' (Night) Prayers at the time of Al-Maghrib on the basis that the distance necessary for shortening Salah (Prayer) is 85 km. My father and brother disagreed with me regarding combining prayers claiming that our journey was for mere entertainment, so we are not regarded as travelers.

In light of this, what is the ruling on what I did concerning combining prayers? Am I right?

A: If a person travels to a place 80 km or more away from their home,

it is recommended for them to shorten the four-Rak'ah Salahs (Prayer consisting of four units) to two Rak'ahs. They are also permitted to combine the Salahs, if there is a need for this, such as when in a hurry on a journey. However, if they reside, they should offer every Salah in its due time, shortening the four-Rak'ah Salah (Prayer consisting of four units) without combining prayers, as the Prophet (peace be upon him) did in Makkah and Mina during the Farwell Hajj. But, if the traveler intends to stay more than four days, they should offer complete Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16657

Q 2: We are employed in a governmental department in the city of Al-Bahah. For work purposes, some may make a round with the manager for a distance covering about 300 km; this round takes about a week to cover all the centers in the area. My question is: Is it permissible or not to shorten and combine the Salah (Prayer) in this case? It should be mentioned that during this round, we may pass by the city of one of the members participating in this round.

A: If you leave your workplace intending to travel to a distance that is eighty kilometers or more, it is permissible for you to shorten Salah for this is a distance at which travel concessions are valid, whereas whoever amongst you passes by his city where his family lives, will not be entitled to shorten Salah during his passage by this city. However, if his family does not live in this city but are accompanying him at his workplace,

it is permissible for him to shorten Salah on passing by his city, because he has already departed from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18053

Q 1: I am from Jeddah. My family and I live in Jeddah. I was appointed as a teacher in a school in Al-Kharmah, 370 Kilometers away from Jeddah. I stay in Al-Kharmah from saturday to Wednesday noon and then I go back to Jeddah. This takes place during the whole academic year.

Is it permissible for me to shorten Salah during my stay in Al-Kharmah or not? If this is permissible, should I offer the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or not?

A: You must offer Salah in full during your stay in your working place, because you intend to stay more than four days whether you are staying alone or with your family. Therefore, the rulings of a traveler are not applied to you or your teaching colleagues. It is Mustahab (desirable) for you to offer the Sunnah Ratibah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17042

Q 2: i travel with my brother to London, which is around 120 km from the city where we are studying, and we return on the same day. So we combine and shorten the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers, and sometimes we combine the Maghrib (Sunset) with the 'Isha' (Night) Prayers. Is this permissible? Is it considered combining two Salahs (Prayers) at the time of the later one?

A: If you travel 80 km or more from the place of your residence, you can combine and shorten Salah until you return to the place of your residence, unless you intend to stay in that place for more than four days.

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The first question of Fatwa no. 16189

Q 1: i traveled with my family from Saudi Arabia to another Arab country where we stayed for more than 20 days combining and shortening the quatrain Salahs (Prayers), by offering two Rak'ahs (units of Prayer) for Zhuhr (Noon) and 'Asr (Afternoon) Prayers, and two Rak'ahs for 'Isha' (Night) together with Maghrib (Sunset) Prayer which I prayed three Rak'ahs as it is.

However, I combined the Salah either at the time of the earlier or later prayer according to the circumstances, thus, I hope that you would provide me whether offering the Salah the way I have previously mentioned is valid or not? If it is not, what should I do?

A: If you had not intended to stay for a definite time, it is permissible for you to exercise shortening, for in this case the rulings of travel are still applicable to you. But, if you had intended to stay for a specific period that exceeds four days then it is impermissible for you to exercise shortening, for the rulings of travel will not be applicable to you in this case, therefore, you should complete your Salah. However, you should not repeat what you have offered, for you were not aware of the ruling, yet, you should not repeat this in the future for this is impermissible as we have already mentioned. As for combining the Salah, it is permissible for a traveler to exercise it on their way when going fast on the journey. Yet, it is more appropriate for the sojourner, even for a brief period, to offer each Salah on time, for this was the conduct of the Prophet (peace be upon him) during the Farewell Hajj, so what you did of combining the two Salahs while you were temporarily residing was inconsistent with the more appropriate conduct.

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The first question of Fatwa no. 15627

Q 1: I am one of the Iraqi refugees who are heartily hosted by the the Kingdom of Saudi Arabia, and the custodian of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) king

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Fahd ibn 'Abdul-'Aziz Al Saud. We found the people of the KSA generous and hospitable to Arabs and Muslims in terms of comfort, safety, medical care and Islamic education through the local radio for the International Islamic Relief Organization where it broadcasts the recitation of the Glorious Qur'an and Hadith, in addition to the continuous follow up by the people in charge to all the needs. Anyway, we are grateful to the KSA as well as its respectable Arab people. O Shaykh, I have some questions for which I would like some answers, should we shorten our Salah because we are on a journey or complete it because we are non-travelers?

A: It is obligatory for a non-traveler (sojourner) who intends to stay more than four days to perform Salah in complete form because the rulings of travel have ceased to be applicable because of changing your intention to stay. If a person intends to stay for four days or less, or does not know the duration for which they will stay, they may offer the Salah shortened, according to which the Four-Rak'ah Salah (Prayer consisting of four units) is shortened to two Rak'ahs (units of Prayer) because the rulings of travel still apply to them, except if a person performs Salah (Prayer) with those who should perform the Salah in full, in this case they have to complete their Salah, as does their Imam (the one who leads congregational Prayer). You belong to the third category who do not know how long they shall stay, so you may shorten the Four-Rak'ah Salah, except when you offer Salah with those who perform four Rak'ahs; in this case you must offer your Salah in complete form as them, as mentioned above, because the authentic Sunnah indicates that.

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Fatwa no. 17014

Q: We are a group of patients and their companions. Being nearly thirty people, the hotel gave us a Musalla (a place for Prayer). Some of us know the duration of their stay, as they have come to visit the doctor, and others do not know, given that we are not disabled, and some of us have been receiving treatment for a year now. Some people told us that we can shorten Salah (Prayer), and others told us that should perform the Salah in full. We are now confused whether we can shorten Salah or not and which is better. May Allah reward you.

Please reply via fax as soon as possible. We offer the Five Obligatory Daily Prayers congregationally. Please advise, may Allah reward you and grant you a long life to spend in His Obedience.

A: If a person travels a distance over which it is permissible to shorten Salah (Prayers) and stays in a city for more than four days, they are not considered travelers and should not avail themselves of the Rukhsahs (concessions) of traveling. Accordingly, the people mentioned in the question must not shorten or combine Salah, or break their Sawm (Fasting) in Ramadan. They should offer Salah fully, each at its prescribed time, and observe Sawm in Ramadan.

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Fatwa no. 21702

Q 1: We are a group of people working in a place 130 km away from Riyadh where we stay for 24 hours and then come back to Riyadh. We do this regularly for two weeks. How should we offer Salah during the period when we are in this place? Should we offer Salah in full or shorten and combine it? Please, advise. May Allah reward you with the best!

A: If the case is as you have mentioned, you are allowed to combine and shorten Salah.

Q 2: We are a group of soldiers who work mainly in Jeddah during the season of Hajj. Around the fifth or the sixth of Dhul-Hijjah we move to Mina where we stay until the eleventh or the twelfth of Dhul-Hijjah. How should we offer Salah during this period; should we offer it in full or shorten it? May we combine it only or is it permissible to shorten and combine it? May we shorten it only without combining? Please, advise. May Allah reward you with the best!

A: When you know that you will stay in Mina for more than four days, you have to offer Salah in full. If you do not know how long you will stay, you are allowed to shorten Salah offering each one at its time. Furthermore, there is nothing wrong with combining the two Salahs

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at the time of the earlier or later one. The same is true when you know that you will stay for four days or less.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no 20785

Q: I work as an agricultural supervisor at some farms about 130 km away from my home. I travel to these farms every day. Sometimes, I stay there for two or three consecutive days. What is the ruling on shortening Salah (Prayer) for me? Some brothers from my city may also come and stay with me for a day or two on the farms and we shorten Salah. On other days, I offer Salah in full with the workers of the farms.

A: If you have no intention to stay in the farm more than four days, there is nothing wrong in shortening the four-Rak'ah Salah (Prayer consisting of four units) to two Rak'ahs. The same applies to your visitors who do not intend to stay more than four days. However, if you intend to stay more than four days, you are not permitted to shorten Salah. Moreover, if you offer Salah behind an Imam (the one who leads congregational Prayer) who offers complete Salah, you have to offer the Salah in full following your Imam.

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Fatwa no. 20595

Q: On my way back home from travel, the time of Maghrib (Sunset) Prayer was due when I was 20 Km away from my house. So, I stopped and offered Maghrib Prayer. Is it permissible for me to combine Maghrib and 'Isha' (Night) Prayers at the time of Maghrib in such a case? Note that I will reach my house before the time of 'Isha' Prayer is due, In sha'a-Allah (if Allah wills). If this is not permissible, what is required of me regarding what I did?

A: It is permissible for a person who travels a distance more than 80 km to combine and shorten two Salahs during their journey at the time of the earlier or the later Salah according to what is most convenient for them until they reach their homeland. However, if the remaining distance before arrival is very short, it is better for them to offer the presently due Salah at its prescribed time and to offer the next Salah in full when they arrive at their homeland with the congregation in the Masjid (mosque). It is also permissible to offer 'Isha' Prayer with Maghrib Prayer at the time of the earlier one, as they are still on a journey.

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The first question of Fatwa no. 20010

Q 1: i travel with my wife to visit her family in the governorate of Al-Nabhaniyyah from the 'Unayzah governorate, which is about 130 km away. We usually go after the 'Asr (Afternoon) Prayer, or sometimes before it, and return to 'Unayzah after the 'Isha' (Night) Prayer, or sometimes before it. Do the rulings of traveling apply to us, in regard to shortening the four-Rak'ah Salahs (Prayers consisting of four units) and combining the Zhuhr (Noon) and 'Asr (Afternoon) Prayers, and the Maghrib (Sunset) and 'Isha' (Night) Prayers, as we do the return journey in one day? I hope that you will clarify this for us in detail, due to the great importance of this matter to me and many of the brothers.

A: If a Muslim travels a distance of 80 km or more, the rulings related to traveling apply to them and they can take the Rukhsah (concession) of shortening and combining two Salahs, as this distance takes a two-day journey by camel.

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Fatwa no. 20319

Q 1: I traveled from Makkah to Jeddah with two of my virtuous colleagues. Those two colleagues of mine as well as myself are not versed in rulings of travel such as shortening and combining the Salah (Prayer) etc. However, at an earlier time I had accompanied some scholars in the same travel and I saw them

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shortening the four-Rak'ah Salah (Prayer consisting of four units) and combining two Salahs (Prayers) at the time of the earlier or the later one. I tried to do the same during my travel with my two colleagues referred to above but they refused. I was thus obliged to oppose them and I offered alone Maghrib (Sunset) and 'Isha' (Night) Prayers combining them at the time of Maghrib Prayer and shortening the latter. To come to the point, my two colleagues believe that the distance between Makkah and Jeddah is not a distance over which it is permissible to shorten Salah (Prayers), for in their opinion it is less than eighty kilometers. Conversely, the distance between the Haram (the Sacred Mosque in Makkah) and the airport according to experts is one hundred kilometers, and from Al-'Aziziyyah in Makkah from where we started our travel to the university region in Jeddah is about ninety kilometers. What is your opinion regarding this matter?

A: the minimum distance for which shortening Salah is permitted is that covered in a two-day journey by camel, which is about eighty kilometers. Such a distance is to be measured starting from the end of the populated area of the place from which a person is traveling to the start of the populated area of their destination. Consequently, going from Makkah to Jeddah and vice versa is no longer considered in our time as a travel, because the inhabited areas of the two towns are close to each other and thus cutting the distance between them is far less than the distance over which it is permissible to shorten Salah (Prayers), for it is only about sixty kilometers. Accordingly, Rukhsahs (concessions) of traveling, like shortening the Salah and others, are not applicable to traveling between Makkah and Jeddah.

Q 2: does a traveler have to stop at the time of Salah to offer it or can they continue their journey even if it is of a distance like that between Makkah and Jeddah then they shorten the Salahs and combine them at

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the time of the later one?

A: When it is time for Zhuhr (Noon) Prayer, a person who is on a travel is allowed to combine it with 'Asr (Afternoon) Prayer at the time of the latter. The same is permissible with regard to Maghrib (Sunset) and 'Isha' (Night) Prayers. However, if the concerned person reaches their town before performing shortened Salah, it will be obligatory on them to offer the complete number of Rak'ahs (units of Prayer) and it is not permissible to shorten the Salah, as they are now considered residents.

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The first question of Fatwa no. 20318

Q 1: We are a group of teachers who travel 200 km from our cities on Saturdays before dawn and return on wednesdays in the afternoon. We rented a house near our work where we can stay from Saturday to Wednesday.

Can we make use of the Rukhsah (concession) of traveling?

A: If the situation is as you mentioned, that you travel from the place of your residence to the place where you work with the intention of staying there from Saturday morning to Wednesday afternoon, you cannot make use of the Rukhsah of traveling as your stay lasts for more than four days and you are therefore considered residents.

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Fatwa no. 18784

Q: We traveled to Al-Bir, 150 kilometers away from Tabuk. Some of us wanted to stay for a month and others for 10 days. During this time, we combined and shortened some obligatory Salahs (Prayers), thinking that this was permissible. What is the ruling on this and what should we do now?

A: A traveler who intends to stay in a place for more than 4 days has to perform Salah in full, because the rulings of travel stop being applicable to them, according to the Jumhur (dominant majority of scholars). What the people you mentioned did was wrong, but they are not required to repeat their Salah due to the differences of scholarly opinion on this issue. They should in the future take care about this matter.

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Fatwa no. 18151

Q: We are a group of soldiers who have to attend training courses that may last at the least for one day

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and at the most for one year. The courses are held in Al-Dawasir Valley, 80 km from where we live. We sometimes finish work before the Zhuhr (Noon) Prayer and other times after it. Is it permissible, if we finish before the Zhuhr Prayer, for us to shorten and combine it with the 'Asr (Afternoon) Prayer on the journey home? It is worth mentioning that we reach home before the 'Asr Prayer.

Also, is it permissible, if we finish work after the Zhuhr Prayer, for us to combine and shorten the Zhuhr and 'Asr Prayers in our place of work? It must be noted that there are some places to stop and rest areas on the road home where we can offer Salah.

A: It is permissible, if the training center is at least 80 km from your hometown, for you to shorten and combine the two Salahs (Prayers) on your journey and in the workplace. This is so, unless you intend to stay at your workplace, or any other place, for more than four days, in this case, you have to perform Salah in full during your stay. However, when you are on your journey, you may shorten and combine the two Salahs, even if you reach home at the time of the second Salah, but it is better to offer the first Salah on the way and delay the second one and perform it after reaching your hometown.

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Fatwa no. 19348

Q: Every week, we travel as a group to a farm that lies past Darma', which is 80 km away. We leave on Wednesday morning and stay until Friday evening. We combine and shorten the Zhuhr (Noon) and 'Asr (Afternoon) Prayers and perform them in congregation and all the other Salah (Prayers) until Friday. On Friday, we perform the Jumu'ah (Friday) Prayer in congregation and afterwards, perform a shortened 'Asr Prayer. Please give us a Fatwa (legal opinion by a qualified Muslim scholar) on this, bearing in mind that I perform the Salahs with the congregation, but I do not combine or shorten them. I offer them in full. I hope that you will advise as to whether I am correct in what I am doing.

A: If the situation is as you mentioned, the ruling of travelers not residents applies to you if you have intended to stay in that place for four days or less. Accordingly, it is permissible for you to shorten the four-Rak'ah Salahs (Prayers consisting of four units) to two Rak'ahs (units of Prayer) and to combine the Zhuhr (Noon) Prayer with the 'Asr (Afternoon) Prayer in the time of either of them and likewise the Maghrib (Sunset) and the 'Isha' (Night) Prayers. It is not obligatory for you to perform the Jumu'ah Prayer in congregation; you can perform in its place the Zhuhr Prayer as on other days, offering a two-Rak'ah shortened Zhuhr Prayer, intending it to be a Zhuhr Prayer, with the recitation being subvocal. It is better for you and all those like you to perform Salah with other people if you can hear the Adhan (call to prayer) and to perform a complete Salah, because if a traveler performs a Salah with someone who is performing a complete Salah, they must also perform a complete Salah. Also, it is preferable for you not to combine your Salahs if you are performing them alone. If you want to perform the Jumu'ah Prayer, it is not permissible to perform it alone; you must perform it with a congregation.

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Fatwa no. 19349

Q: During the weekends and holidays, some people travel to their villages, farms and lands, which are more than 80 km away from their regular residences. when they go to their villages or farms they have places to stay that are reserved for them. Your Eminence, do these people come under the ruling of travelers and is it permissible for them to apply the ruling of combining and shortening their Salahs (Prayers)? Is it permissible for them to perform Salah in their houses and farms, even though the Masjids (Mosques) are close to them and they can hear the Adhan (Call to Prayer), under the pretext that they are travelers?

A: If the matter is as you have described, Jumu'ah (Friday) Prayer is not obligatory upon them, because they do not come under the rulings for residents who live there permanently; rather the rulings for travelers apply to them. It is, therefore, legislated for them to shorten the Salahs and permissible for them to combine them. It is also permissible for them to perform them in their houses or on their farms if they are a congregation. However, it is better for them to pray with the people if they can hear the Adhan and to offer the Salah in full and not to combine Salahs. It is also better for them to not to combine Salahs if they are performing them in their places. It is Wajib (obligatory) for anyone who is staying on his own to perform Salah in a nearby Masjid if he can hear the Adhan,

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to earn the merits of performing Salah in congregation and because it is obligatory upon him to do so. He should also perform Salah in full and not shorten it and perform the Jumu'ah (Friday) Prayer with the congregation. Anyone who intends to stay somewhere for more than four days should offer Salah in full and with the congregation in the Masjid.

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Fatwa no. 13823

Q: The Director of the Department of Religious Affairs under the Land Forces of the eastern region has sent a telegram regarding soldiers of the military units that set up their tents and camped there since the current events started. The question is how these soldiers should offer Salah (Prayer) and whether it is Wajib (obligatory) on them to perform Jumu'ah (Friday) Prayer at their current location? Peace be upon you.

A: According to the Sunnah (whatever is reported from the Prophet), soldiers who are stationed on borders have to perform Salah in the same manner of Salat-ul-Musafir (Prayer of a Traveler), and not Salat-ul-Khawf (Prayer in times of fear). They have to offer every Salah at its due time, but they have a Rukhsah (concession) to combine two Salahs (Prayers) at the time of the earlier or the later one. The rulings of travelers apply to them, because, as mentioned, they do not know the duration of their stay. However, it is better for them not to combine two Salahs together.

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The fourth question of Fatwa no. 19673

Q 4: If we live in a town and we left it on a Friday to a distance of about one hundred and twenty kilometers away; and we are about five men, do we have to pray Zhuhr (Noon) Prayer as four or two Rak'ahs (units of Prayer)?

A: If the reality is as mentioned, you should offer the four-Rak'ahs of Zhuhr (Noon) Salah shortened to two Rak'ahs, with the intention of praying Zhuhr. You are not required to perform Jumu'ah (Friday) Prayer as long as you fall under the ruling of travelers.

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The first question of Fatwa no. 20770

Q 1: If I am travelling and I am about to offer 'Isha' (Night) Prayer shortened to two Rak'ahs (units of Prayer) when I find a group of people offering Maghrib (Sunset) Prayer; do I have to join them directly from the first Rak'ah (unit of Prayer), then after the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) when the Imam stands up to offer the third Rak'ah I should offer Taslim (salutation of peace ending the Prayer)?

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Or do I have to wait until the Imam (the one who leads congregational Prayer) offers Taslim so that I offer it with him? Or do I have to join the congregation in the second and third Rak'ahs then make Taslim with the Imam? Which option is correct?

A: It is permissible for you to offer 'Isha' Prayer alone as two Rak'ahs as long as you are travelling. However, if you are resident, you may join the congregational Maghrib Prayer with the intention of praying 'Isha' and complete the number of Rak'ahs of 'Isha' (perform the fourth Rak'ah) once the Imam makes Taslim.

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Fatwa no. 20730

Q: If we are travelling, and we pass by a Masjid (mosque) at the time of Maghrib (Sunset) Prayer and we offer Maghrib Prayer with the congregation in the Masjid, then directly after Taslim (salutation of peace ending the Prayer) we stand up to offer 'Isha' (Night) Prayer as two Rak'ahs, but we find another congregation who are about to offer Maghrib Prayer; is it Mustahab (desirable) that we offer 'Isha' Prayer while shortening it alone, or that we join the second congregation?

A: You should offer 'Isha' Prayer alone as long as you are travelling and you are to shorten the Salah (Prayer). You should not perform it behind those who are offering Maghrib Prayer.

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The second question of Fatwa no. 20606

Q 2: i travel to a village that is 200 km away from my city every Saturday at dawn and return in the middle of the week. is it permissible for me to shorten Salah (Prayer) throughout the period that I spend in the village where I stay during my work days? Please, advise. May Allah reward you!

A: If the case is as you have mentioned above, it is permissible for you to shorten Salah during your travel between these two places. However, when you arrive at that village, it is obligatory on you to join the congregation of Muslims in the Masjid, since performing Salah in congregation is obligatory. Thus, you should perform with them Salah in its full Rak'ahs (units of Prayer) without shortening it.

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Fatwa no. 19624

Q: when traveling by public transport buses, some drivers do not stop when the time comes for the obligatory Salah (Prayer) so it can be performed, unless it is their wish to do so.

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Even if the passengers ask them to stop, they will not do so, so we miss being able to perform the Salah in its due time. Are we considered sinners for this or not? Please enlighten us, may Allah enlighten you.

A: If the Salah whose time comes while you are on the bus is valid for you to combine with the one after it, during the time of the later of the two Salahs, such as combining the Maghrib (Sunset) prayer with the 'Isha' (Night) Prayer or the Zhuhr (Noon) prayer with the 'Asr (Afternoon) Prayer, you can set your intention to combine them in the time of the later one. When you get off the bus, you can perform both Salahs at the time of the later of the two. However, if the Salah cannot be combined with another one, such as the Fajr (Dawn) Prayer or the time of the later Salah is approaching its end, you must stop to perform the Salah in its prescribed time. It is obligatory on the officials responsible for the public transportation to pay attention to this point, so that they do not lead the Muslims to do wrong.

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Fatwa no. 14059

Q: We traveled from Ha'il to Makkah. During our journey, we saw a group of people who were performing the 'Asr (Afternoon) Prayer. We had not yet performed the Zhuhr (Noon) Prayer, because we were combining prayers. One of us joined this congregation and another performed the Zhuhr Prayer alone and then joined the congregation for the 'Asr Prayer. The one who joined the 'Asr Prayer with the congregation completed it with them, and after it performed the Zhuhr Prayer. We hope that you will explain to us what is correct.

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A: First: If anyone is a traveler and is delaying the Zhuhr Prayer to the time of 'Asr, it is obligatory on them to perform the Salah in order. They should perform the Zhuhr Prayer first and then the 'Asr Prayer. If they come across people who are performing the 'Asr Prayer in congregation in a Masjid (mosque), they should join them intending to perform the Zhuhr Prayer. After finishing the Salah, they should perform the 'Asr Prayer, even if they do so alone. As for those who performed the 'Asr Prayer and then the Zhuhr Prayer, they have to perform the 'Asr Prayer again.

Second: If a traveler performs a Salah behind someone who is performing a complete Salah, it is obligatory on them to perform the Salah in full, because that is what is prescribed in this case.

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The ninth and the tenth questions of Fatwa no. 19479

Q 9: Is it permissible to combine Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer especially when it is difficult to find a place for offering Salah (Prayer) outside the house, such as when we go shopping where it is difficult to find a Musalla (a place for Prayer) in such places?

A: It is obligatory to perform every Salah at its prescribed time because Allah says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) and because of the Sahih (authentic) Hadith of Gabriel (peace be upon him) regarding the prescribed times of Salah when he led the Prophet (peace be upon him) in the beginning and the end time of every Salah (on two consecutive days).

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Gabriel said: ("The time (of performing prayer) is anywhere between these two times.") (Related by Ahmad, Al-Nasa'y and others) Al-Bukhari said: (It is the soundest Hadith concerning the prescribed times of Salah). It is not permissible to combine between Zhuhr (Noon) Prayer and 'Asr (Afternoon) Salah or Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer except for a Shar'y (Islamic legal) reason such as travel, sickness and suchlike. As for shopping and the pretext that there is no place for Salah, it is not a legal excuse to delay Salah or to combine it with another one. It is obligatory upon Muslims to keep to Salah, give it much care and perform it at its due times.

Q 10: is it permissible to combine Salah in the hall of the airport before we leave our city, especially when it is difficult to find a Musalla on the plane?

A: If the airport is outside the city, you may combine and shorten Salah because the legality of your applying the Rukhsahs (concessions) of travel have just begun. If the airport is inside the city, it is not permissible to apply the Rukhsahs of travel until the plane takes off and leaves populated areas.

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The third question of Fatwa no. 17530

Q 3: Someone travels the distance beyond which it is permissible to shorten Salah, and wants to combine

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Maghrib (Sunset) Prayer with `Isha' (Night) Prayer. He delays them until after 12 pm. Must he offer `Isha' first then Maghrib, or make up for them? When he combines two Salahs at the time of the earlier one and reaches his country at the time of the second Salah, must he repeat the second Salah or not?

A: The basic principle is that a traveler is allowed to combine two Prayers at the time of the earlier or the latter. The Prophet (peace be upon him), while traveling before the time of Salah was due, used to postpone the first Salah and combine it with the second one at the time of the latter. When he traveled after the start of the time of the first Salah, he (peace be upon him) used to combine the second Salah with the first one at the time of the first Salah. Consequently, it is permissible for you to combine `Isha' with Maghrib Prayer at the time of the latter. In this case, you should offer Maghrib Prayer first and then `Isha' Prayer. However, it is impermissible for you to delay the two combined Salahs until the time of the second is over. If you reach your country at the time of the second Salah, which you combined with the first Salah at the time of the earlier one; this is enough and you do not need to repeat it, because you have already combined and performed the two Salahs.

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The first question of Fatwa no. 20767

Q 1: What is the ruling on a traveler who combined the Maghrib (Sunset) and 'isha' (Night) Prayers after the end of the prescribed time for the Maghrib Prayer and before the start of the time for the 'isha' Prayer?

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What should be done in this case?

A: The time for the Maghrib Prayer ends with the disappearance of the red twilight and the time for the 'Isha' Prayer starts immediately after, without any time interval between the two Salahs (Prayers). So if a traveler performs the Maghrib Prayer after the disappearance of the red twilight, intending to combine it with 'Isha' at the time of the later Salah, they have acted correctly and all praise is to Allah Alone. It is also permissible for a traveler to combine the 'Isha' Prayer with the Maghrib Prayer before the disappearance of the red twilight, as this is combining the Salah in the time of the earlier Salah.

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The first question of Fatwa no. 16657

Q 1: Here in Al-Bahah, it sometimes rains a lot in spring and sometimes little. Sometimes it rains in the time of the Zhuhr (Noon) Prayer while we are at work. the places where the workers actually work vary in distance from the workplace from one worker to another, up to around 50 km. Some of the workers want to perform the Salah (Prayers) in the workplace Masjid (mosque), combining the Zhuhr and 'Asr (Afternoon) Prayers. My question is: Is this permissible for us to combine Salahs under these conditions or not? Some of the workers are far from the city, as I mentioned, and if they come from their work and the time for the 'Asr Prayer comes, it might be raining. Please advise us on this matter.

A: It is not permissible for you to combine the Salahs under these circumstances, because there is no good reason. It is Wajib (obligatory) upon you to perform the Zhuhr and 'Asr Prayers in their respective prescribed times. Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿

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The first question of Fatwa no. 18912

Q 1: I often travel to Khamis Mushait which is 350 km away from my home in Bishah. I have the following questions:

1- What is the ruling of shortening Salah (Prayer) in this case?

2- Sometimes when I intend to shorten the Salah because I will return to Bishah within four days, I decide to stay for more than four days, so I perform my Salah in its full Rak'ahs (units of Prayer). What is the ruling on the Salah that I shorten before deciding to stay for more than four days?

3- I travel from Khamis to Bishah where I live, and shorten and combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer on my way home.

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When I arrive at Bishah sometimes people are performing 'Isha' (Night) Prayer or its Adhan (call to Prayer) is being announced. Is it obligatory on me to perform 'Isha' (Night) Prayer again?

A: It is permissible for you to shorten Salah during your travel from Bishah to Khamis Mushait. Also, you are permitted to combine between Zhuhr (Noon) Prayer and 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the time of the earlier or the later ones according to what is most convenient for you, particularly if you speed the travel. It is permissible for you to shorten the four-Rak'ah Salahs (Prayers consisting of four units) and perform them as only two Rak'ahs (units of Prayer) in the place where you intend to stay for four days or less. If you are accompanied by a group of passengers you are to offer the Salah with them shortened; but if you travel alone, you should join the congregation (in the Masjid). Shortening the Salah is Sunnah (supererogatory act of worship following the example of the Prophet), whereas performing Salah in congregation is Wajib (obligatory). A Muslim should not leave an obligatory act for the sake of another that is Sunnah. The Salah you shortened before you decide to stay for more than four days is valid. Actually, it is not obligatory on you to repeat the 'Isha' (Night) Prayer that you performed at the time of Maghrib (Sunset) Prayer on your journey back home, thus combining the two at the time of the earlier prayer, then your arrival at the time of Adhan for 'Isha', because you applied a Rukhsah (concession) granted to you by the Shari'ah (Islamic law). Additionally, you performed both the Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the times prescribed by the Shari'ah for your case.

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The first question of Fatwa no. 17900

Q 1: What is the ruling on combining two Salahs (Prayers) for a traveler who stops over at a town

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intending to stay there for a while to be able to catch the time of the next Salah?

A: It is preferable for whoever stops over at a town for a period in which shortening is permissible to offer every Salah on time shortened without combining two of them together, because when the Prophet (peace be upon him) stayed at Mina during the Farewell Hajj, he (peace be upon him) offered every Salah on time shortened to two Rak'ahs (units of Prayer) without combining the Salah.

Whereas whoever travels fast without stopping should shorten and combine Salah, for this will be easier for him. However, if the traveler is alone and there is a residing congregation, he should offer the Salah with them in full number of Rak'ahs, for offering the Salah in congregation is Wajib (obligatory), while shortening it is Sunnah (supererogatory act of worship following the example of the Prophet), and Wajib should not be left for Sunnah.

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The third and sixth questions of Fatwa no. 17164

Q 3: What is the correct description of the Prayer of a traveler? What should a traveler, who did not offer Zhuhr (noon) Prayer, do when he finds the congregational praying the `Asr (afternoon) Prayer?

A 3: The prayer of a traveler is the same as that of a resident, except for that the traveler is allowed to shorten the four-Rak`ah Prayer to a two-Rak`ah one. Furthermore, he is allowed to combine two Prayers and perform them at the time of either one, if necessary during his journey. As for the traveler who did not offer Zhuhr Prayer and finds the congregational `Asr Prayer, he, according to the preponderant view, must join the Imam with the intention of offering Zhuhr Prayer. There is no harm regarding the diversity of types of Salah you both offer.

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When he finishes Zhuhr Prayer, he may offer `Asr in congregation if possible; otherwise, he may offer it individually.

Q 6: is it impermissible for a traveler to shorten Salah if he is only one person? If yes, please provide evidence.

A 6: A traveler, alone or in a group, is allowed to avail himself of the traveling Rukhsahs (concessions) because of the general meaning of the evidence regarding this. However, if he finds a group of residents, he may join them in the congregational Salah and offer it in full. He may not offer Salah individually in this case.

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Fatwa no. 15698

Q: While I was traveling, I combined the 'Asr (Afternoon) Prayer with the Maghrib (Sunset) Prayer in the time of the later one. I also combined the 'Isha' (Night) Prayer with them during the time of the earlier ones. Then, when we stopped, I performed the 'Isha' Prayer again. Please advise me concerning this.

A: It is legislated for a traveler to combine the Zhuhr (Noon) and 'Asr Prayers, and the Maghrib and 'Isha' Prayers either during the time for the earlier or the later Salah (Prayer), according to the circumstances. As for combining the 'Asr and the Maghrib Prayers, this is not permissible and must not be done.

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Fatwa no. 15669

Q: My husband travels frequently to Belgium and we live in Alexandria. He takes the plane from Cairo at the time of the Adhan (call to prayer) for the Zhuhr (Noon) Prayer and reaches his destination at night. He performs the Fajr (Dawn) Prayer during its time, and then combines and shortens the Zhuhr and 'Asr (Afternoon) Prayers after Fajr Prayer, before starting his journey to Cairo by bus. He then takes the plane from there and reaches his destination at night, which means that he travels all day. Is he correct in performing Zhuhr and 'Asr after Fajr? If not, what should he do? May Allah reward you and grant you safety. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible for your husband to perform the Zhuhr and 'Asr Prayers immediately after the Fajr Prayer, as the time for the Zhuhr Prayer has not arrived. It is obligatory on him to offer the Fajr Prayer in its prescribed time, and then combine the Zhuhr and 'Asr Prayers during the time of the earlier one, after the time for the Zhuhr has started; or during the time of the later one, after the time for the 'Asr has started and before the sunset.

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The second question of Fatwa no. 17849

Q 2: if my wife is with me, is it permissible for me to perform Salah (Prayer) at home or at my destination? Please advise me on this matter and may Allah keep and safeguard you.

A: If the time for Salah (Prayer) begins before you start your journey, you should perform Salah with the congregation at the Masjid (mosque) and leave afterwards. But if the time for Salah starts after you have left and the Salah is one that is valid to combine with the following one, such as Zhuhr (Noon) Prayer with 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer with 'Isha' (Night) Prayer, it is permissible for you to delay the current one and combine it with the next-in-time Salah. If the Salah cannot be combined with the following one, such as 'Asr, 'Isha', or Fajr (Dawn) Prayers, it is not permissible for you to delay it from its time.

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Fatwa no. 20782

Q: There are some people who travel on the Air Forces aircraft, some of whom live on the air base in Zhahran and others in Al-Khubar, Al-Thuqbah or Dammam. If the time for the Zhuhr (Noon) Prayer becomes due before the plane takes off, and they are waiting in the airport, some of them combine and shorten the Zhuhr

and 'Asr (Afternoon) Prayers, others combine both Salah (Prayers) and do not shorten them, and a third group performs the Zhuhr Prayer only? What is the correct option in these circumstances? Please give us Fatwa (legal opinion by a qualified Muslim scholar) on this and may Allah reward you with the best!

A: Those who live on the air bases should perform the Zhuhr Prayer in full, if its prescribed time becomes due before traveling; they should not combine the 'Asr Prayer with the Zhuhr Prayer, as they have not yet commenced their travel. Those who live in cites outside the bases, whose buildings are separated from the air bases, are permitted to combine and shorten the Zhuhr and 'Asr Prayers, if the time for Zhuhr Prayer arrives before traveling, because they will have commenced their travel by then.

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Fatwa no. 18977

Q: if the time of Salah (Prayer) becomes due and one is traveling in a car, while not in a state of Taharah (ceremonial purification), and cannot perform Tayammum (dry ablution), how is one to pray?

A: If the time of Salah is due while a person is traveling in a car, they must stop and make Wudu' (ablution) if water is available. Otherwise, they are to perform Tayammum. It is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the earlier or the later one. The same applies to Maghrib (Sunset) and `Isha' (Night) Prayers.

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Fatwa no. 17597

Q: if was traveling back home and i intended to combine Zhuhr (Noon) and `Asr (Afternoon) prayers at the time of the latter on my arrival. Is it permissible for me to shorten the two Salahs (Prayers)?

A: When a traveler reaches their town, it becomes impermissible for them to shorten the Salah (Prayer) for their state of traveling ends once they enter their town. The same applies if the time of Salah starts before a traveler reaches their town. This is because the ruling in question is based on the traveler's condition at the time they are to perform Salah not at the time when Salah is due.

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First question of Fatwa no. 17377

Q 1: At the city of Khurfakan in the Emirate of Sharjah, buses come to transport around four hundred female students to the City of Al `Ayn in the Emirate of Abu Dhabi. These buses move at half past two,

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after Jumu'ah prayer, and the time for the `Asr (Afternoon) Prayer expires on the way as these students reach the university after the start of Maghrib (Sunset) Prayer. The question now is whether these female students have to pray `Asr Prayer while sitting in their buses as they can not pray standing obviously because of the unavailability of space, or must they combine `Asr Prayer with Zhuhr Prayer at the time of the latter? Please provide us with your beneficial answer. May Allah reward you with the best.

A: These female students must perform the `Asr Prayer at its time. They have thus either to delay their journey in order to start it after the time `Asr Prayer is due, or to get off the buses during the journey in a safe place to perform `Asr Prayer. It is impermissible for them to combine `Asr Prayer with Zhuhr Prayer at the time of the latter before travelling. Likewise, it is impermissible for them to delay `Asr Prayer until the time Maghrib Prayer begins, or to pray sitting in their buses.

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Fatwa no. 13971

Q: We are a group of soldiers who are located at the northern border. In the beginning we used to move to a different place every week, so we used to shorten the four-Rak`ah Salah (Prayer consisting of four units) and combine the Zhuhr (Noon) with the `Asr (Afternoon) Prayers, and the Maghrib (Sunset) with the `Isha' (Night) Prayers. However, we have now been settled in one place for two months, and we live in tents and houses

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where we have electric motors and some appliances. We would like to inquire about the ruling on combining and shortening Salah (Prayer), although we are sure that we will be staying in the same place for an extended period, as we are informed by officials a week before moving. Please advise as soon as possible. May Allah reward you. May Allah's Peace be upon Muhammad, his family and Companions!

A: If the situation is as you mentioned, that you stay in the same place for a long time, you should offer Salah normally at its time, not shorten it, as you are in this case not considered travelers.

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Fatwa no. 20690

Q: We live in Makkah Al-Mukarramah and work as teachers in a school located in Al-Layth governorate. We travel daily from Makkah to the school where we catch the Zhuhr Prayer in this governorate. We shorten and combine the Zhuhr and `Asr Prayers. the school is 135 kilometers away from Makkah. We reach Makkah before the time for the `Asr Prayer is due. Is our Salah valid? Please enlighten us, may Allah reward you!

A: The Salah you offer is valid because you travel a distance over which it is permissible to shorten Prayers. Arriving to your residence before the time of `Asr is due has nothing to do with the validity of offering it with Zhuhr. You avail yourselves of the prescribed concessions of traveling and perform your obligations. However, it is better to offer Zhuhr Prayer at its due time before traveling and postpone `Asr Prayer to be offered in full in your country, if you are sure of catching it in congregation.

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The second question of Fatwa no. 19576

Q 2: is it permissible for a man who travels to visit his relatives for a period of three days to offer Salah (Prayers) at home and shorten them?

A: If this traveler hears the Adhan (call to Salah), he should offer Salah in its complete form at the Masjid (mosque) in congregation, and should not offer it alone, for Congregational Salah is Wajib (obligatory).

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Fatwa no. 13982

Q: I traveled back from the Philippines after the Zhuhr (Noon) Prayer and so I combined the Zhuhr and 'Asr (Afternoon) Prayers at the airport. The problem was that the airplane traveled from the East to the West, so it was daylight for a long time. We reached Dhahran airport at 8:00 pm in Saudi Arabia time zone, but that was 4:00 am in the Philippines. So I combined the Maghrib (Sunset) and 'Isha' (Night) Prayers that we had missed, even though the time is different between the two countries, because of time zone differences. The question is: should we perform Maghrib and 'Isha' Prayers according to the time in the Philippines or that of the country we landed in? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, you should perform Maghrib and 'Isha' Prayers according to the time zone of the country you landed in.

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offering Salah on an airplane or a bus

The third, fourth, fifth and sixth questions of Fatwa no. 15562

Q 3: On our way back to KSA while on an airplane, Maghrib (Sunset) and 'Isha' (Night) Salahs (Prayers) became due. However, we did not offer them while on the airplane knowing that their time had elapsed and we would pray them when we would reach Saudi Arabia as we know that their time had not yet elapsed in the Kingdom where we would offer them. What is your opinion on this issue?

A: As for Salah whose time becomes due and then elapses while you are on an airplane, if it can be combined with the next-in-time Salah such as Zhuhr (Noon) and 'Asr (Afternoon) Salahs or Maghrib and 'Isha' Salahs, it should be delayed and combined with the following Salah at the time of the latter. This is if the airplane lands before the time of the second Salah elapses. Otherwise, the two Salahs should be offered while on the airplane shortened and combined at the time of any of them. However, if the first Salah is due before taking off, you should offer it combining it with the following Salah at the time of the earlier one before you board the airplane. However, if the Salah whose time becomes due and then elapses while you are on an airplane is Fajr (Dawn) Salah, you have to offer it at its due time while on board and you may not delay it.

Q 4: While traveling, the Zhuhr Salah, for example, became due and I intended

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to combine it with 'Asr Salah at the time of the latter. I then offered Salah, five minutes, for example, before 'Asr was due. What is the ruling on this? Have I offered the two Salahs before they were due? Or, have I offered them at the time of Zhuhr?

A: If you combine two Salahs before the time of the first Salah elapses, it will be a combination at the time of the earlier Salah, which is permissible if one is traveling for a distance over which it is permissible to shorten Salah.

Q 5: Suppose we are about to travel outside the KSA and we went to the airport where we combined Zhuhr and 'Asr Salahs at the time of Zhuhr to know that the flight was cancelled after sitting on the plane for a while. If we go home, should we re-offer 'Asr Salah in congregation? Or, have we already offered it?

A: If you go to the airport intending to travel and you combined Zhuhr and 'Asr Salahs at the time of the earlier one to be informed that the flight is cancelled, and so you returned to your homes, your Salah is valid as it meets the conditions, and its validity is not affected by the cancellation of the flight.

Q 6: We live in the city of Jeddah. we offer Salah combining and shortening it when traveling abroad. After months, one scholar told us that we should neither combine nor shorten Salahs at the airport as it is within the boundaries of the built-up areas of the city. What should we do? Should we re-offer the Salahs we had performed before, bearing in mind that no one knows

the number of Salahs we had performed. What should we do?

A: If it is certain that the airport is within the boundaries of the built-up areas of the city of which you are inhabitants, it will be impermissible for you to shorten Salah therein as you will not be considered on a journey. Moreover, those of you who had shortened Salahs have to re-perform them, as their Salah will not be valid.

Q 7: is one exempted from observing Sawm (Fast) on the White Days (13th, 14th, and 15th of every Hijri month) while traveling? Or, is it necessary to observe Sawm on other days of the month in compensation? what is the ruling regarding Salat-ul-Duha (supererogatory Prayer after sunrise)?

A: Performing Salat-ul-Duha as well as observing Sawm on the White Days is Sunnah (supererogatory act of worship following the example of the Prophet), which is not obligatory either while traveling or residing. Rather, whoever performs them will receive reward and whoever leaves them will not be sinful whether traveling or resident.

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Fatwa no. 16755

Q: How should airplane passengers offer Salah (Prayer) while on board and on landing at an airport when passengers are banned from leaving the plane? Is it permissible to offer Salah while sitting in the chair in such cases and at such times?

A: Anyone who embarks on traveling by air has to offer the due Salah non-shortened before going on board unless the airport is outside the borders of the country, in which case it will be unobjectionable to shorten Salah.

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However, if another Salah is due whose time will not elapse before the flight ends, one should offer it after landing even during the last portion of its prescribed time. If the flight ends after the elapse of the Salah's time, a person should offer it on board according to their ability. To clarify, if the person can stand, bow and prostrate themselves on the airplane's ground, they have to do so. Otherwise, they should offer it while sitting on the chair moving their heads downwards indicating Ruku' (bowing) and Sujud (prostration). In such a case, they have to face the Qiblah (Ka'bah-direction faced for Prayer) whenever possible.

However, if a person is to continue traveling and the first Salah becomes due before going on board, they should combine the two Salahs at the time of the former. Moreover, if the first Salah is due while on board, when the person knows that the airplane will land before the elapse of the second Salah's time, they should delay the first combining it with the second at the time of the latter. If a person knows that the flight will continue until after the elapse of the second Salah's time, they should combine the two Salahs while on board at the time of any of them that is easier while shortening the Salah consisting of four Rak'ahs (units of Prayer) to two Rak'ahs.

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Fatwa no. 21805

I have a problem regarding offering Salah (Prayer) on foreign aircrafts while traveling to remote areas, as the journey may

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last for ten hours, which makes a person unable to delay the Salah till one disembarks from the plane, for it may take off at the time of Zhuhr (Noon) Prayer and land after Maghrib (Sunset) Prayer. How should we offer Salah in this case? Should we offer it on the plane according to ability or inability of standing, and also with respect to facing the Qiblah (direction faced for Prayer towards the Ka'bah) if we are unable to locate its direction or find one who can guide us to it.

We hope that your Eminence would elaborately clarify what we should do regarding offering the Salah on the plane in case the distance is short or long, and whether the due time extends until the plane lands or not, May Allah reward you and guide your steps.

A: If the reality is as mentioned, when the time of Salah becomes due while the plane is still flying and this Salah is one that cannot be combined with the next-in-time Salah such as Fajr (Dawn), 'Asr (Afternoon), or 'Isha' (Night) Prayer, and you are afraid that the time expires if you delay it until the plane lands and you become able to leave it, it is not permissible for you to delay the Salah until its prescribed time expires; rather, you should offer it on time on the plane before the due time expires as much as you can, either by standing, offering Ruku' (bowing) and Sujud (prostration) at your seat or by offering it in any other place on the plane. This is obligatory on you. However, if you cannot stand and it is difficult for you to do so,

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you may offer the Salah while sitting and make a gesture for Ruku' and Sujud, while making the Sujud lower than Ruku', for Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Also, it is authentically reported that the Prophet (peace be upon him) said: ﴾"Offer Salah standing and if you cannot, then sitting; and if you cannot, then lying on your side."﴿ (Related by Al-Bukhari and Al-Nasa'y) As for facing the Qiblah during the Faridah (obligatory Salah), you should face it in all Salahs as much as you can, such that if the plane for instance deviates away from the Qiblah during the Salah, you should turn towards it whenever it deviates, because facing the Qiblah is a condition for the validity of Salah; but, if you are unable to face the Qiblah, in this case, there is no blame on you, and your Salah will be valid In sha'a-Allah (If Allah wills), for Allah (Exalted be He) says: ﴾And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne).﴿ Moreover, you can identify the Qiblah by asking the pilot or his crew, for they have instruments which clarify this, but if you fail to identify it, you should try hard to detect it and offer your Salah in accordance with your surmise.

The same applies if the Salah can be combined with the next-in-time Salah, but you will not be able to offer it when you leave the plane at the last of the prescribed time of the next Salah, because the

journey extends until the time of the next Salah expires, in this case you should offer both Salahs on the plane by shortening them as previously clarified. It is also permissible for you to combine them at the due time of any of them.

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However, it is impermissible to delay both Salahs until the time of the next one expires, but if the Salah is combinative with the next one such as Maghrib and 'Isha', or Zhuhr and 'Asr, and can be offered at the last time of the second one after leaving the plane, it is better to delay it until you offer it on the ground, because in this case the time of the second Salah is also valid for the first; this discharges the obligation of offering the Salah according to its perfect description. Furthermore, if the journey is a short one such that you can offer the Salah on time after arriving at your destination, it is better to delay it until the last of its prescribed time in order to offer it on ground. Yet, if you offer the Salah whose time becomes due while you are on board of the plane at the first of its prescribed time, performing it according to ability, this will be permissible and will count as sufficient for you.

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The fourth question of Fatwa no. 20514

Q 4: is it permissible for a Muslim who travels by plane or bus to offer Salah (Prayer) while sitting in their seat?

A: A Muslim who travels by bus or plane may combine between two Salahs, if the time of the first Salah becomes due before boarding, in case the airport or the bus station is located outside their city - which is an inconsiderable factor if the airport is located in another city because they are already on a travel - or after alight if they land before the time of the second Salah expires.

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However, if flying on the plane will extend for a long time which will make it impossible to perform the two Salahs at the time of the earlier or the latter one on land, it is permitted to perform the Salah on board of the plane, the bus or the train according to ability. Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾

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The second and third questions of Fatwa no. 17952

Q 2: His return journey started at five p.m. He is expected to arrive at 12 or 1 am. He asked the driver whether they would stop to offer Maghrib (Sunset) Prayer. He told him that they will not stop. When the prescribed time of Maghrib Prayer became due, the man started offering Salah (Prayer) inside the bus, but it stopped so that the passengers could perform Maghrib Prayer. The man became confused whether to complete his Salah or join the congregation which is better and preferable! Then, he decided to stop his Salah and join the congregation. What is the ruling on what he did?

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Is he to blame for that?

A: If a person starts offering Salah (Prayer) alone in a bus while moving and then the bus stops so that the passengers can offer Salah in congregation, they should consider the Salah which they started performing as a Nafilah (supererogatory prayer) and should complete it and then pray with the congregation.

Q 3: Is it permissible for a traveler to combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer, if the bus will arrive at 11 p.m. or 2 a.m.?

A: If the time of Maghrib Salah is due while traveling, it is permissible for the traveler to delay Maghrib and perform it with 'Isha' Prayer at the time of the latter prayer.

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Fatwa no. 16925

Q: what should a Muslim do when they travel on a long journey and the time of the obligatory Salah (Prayer) becomes due while they are on the bus? Should he perform Salah by making gestures or perform it when they arrive?

A: If the time of the obligatory Salah becomes due while a Muslim is traveling by bus, and this Salah can be combined with the one following it, such as Zhuhr (Noon) Prayer

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with 'Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer with 'Isha' (Night) Prayer, they should make the intention to combine the two Salahs, and after getting off the bus should perform the Salah with the one following it. If the Salah cannot be combined with the following one, such as Fajr (Dawn) Prayer, or 'Asr and 'Isha' Prayers and the bus will not stop until the prescribed time expires, then they should perform it on board of the bus, according to their ability. And Allah knows best.

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A traveler praying behind a resident Imam

Fatwa no. 19408

Q: I was traveling with one of the Muslim brothers and came to a Masjid (mosque) at the time of Maghrib (Sunset) Prayer and performed Maghrib Prayer in congregation, with the full number of Rak'ahs. Afterwards, we found a group of people offering Maghrib (Sunset) Prayer and joined them with the intention of offering 'Isha' (Night) Prayer in short form. After the Imam (the one who leads congregational Prayer) stood up for the third Rak'ah, we said Taslim (salutation of peace ending the Prayer) and left. My question is: Is our Salah valid or should we continue the Salah with the Imam until he offers Taslim? If our Salah is invalid, what should we do? Should we repeat Salah? Could you kindly advise? May Allah reward you.

A: Joining a congregation that was offering Maghrib (Sunset) Prayer with the intention of praying 'Isha' shortened to two Rak'ahs (units of Prayer) is not valid because when a traveler offers Salah behind a non-traveling Imam, he must follow him and complete the Salah; shortening Salah is not permissible for him because of the Hadith reported by Musa ibn Salamah: ("We were with Ibn 'Abbas in Makkah, I said, 'When we are with you, we offer four Rak'ahs and when we go back to our dwellings, we offer two Rak'ahs.' He said, 'This is the Sunnah (way) of Abu Al-Qasim (i.e. Muhammad peace be upon him).'") (Related by Ahmad, Muslim and others in similar wordings) Consequently, you have to repeat this Salah offering four Rak'ahs.

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The second question of Fatwa no. 16433

Q 2: If I was on a journey and found a group of people offering Zhuhr (Noon) Prayer in congregation, is it permissible for me to offer two Rak'ahs (units of Prayer) with them only and end my Salah or should I offer Salah individually? I would like Your Eminence to explain the manner of shortening Salah that all Muslims should follow.

A: Applying the Rukhsah (concession) of shortening Salah during travel is only Mustahab (recommended), not Wajib (obligatory). Thus, it is permissible for a traveler to offer Salah in full. However, it is only permissible, not Mustahab, to combine Salah when necessary unless a traveler is riding as a passenger. If a traveler offers Salah behind a non-traveling Imam (the one who leads congregational Prayer) who is offering Salah in full, the traveler must follow the Imam, i.e. offer complete number of Rak'ahs (units of Prayer). In this case it is not permissible for the traveler to shorten Salah, because the Prophet (peace be upon him) said, ("The Imam is appointed to be followed, so do not differ from him.") It is not permissible for you to offer Salah alone as long as you find a group of people offering Congregational Salah. Observing Congregational Salah is Wajib, so pray with the congregation and offer Salah in full if the congregation does so.

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Fatwa no. 14773

Q: I traveled in the company of some

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people for a distance of 150 kilometers. During the journey, we passed by a group of people at the time of `Isha' (Night) Prayer. As we began to offer the Salah, one of the group reminded me to shorten the Salah as we were travelers. Another one led us in the Salah. When he completed two Rak`ahs and recited Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he rose to complete the other two Rak`ahs. However, I remained sitting until the Imam completed the Salah and recited Taslim (salutation of peace ending the Prayer) and I recited Taslim after him. Is my Salah valid in this case? If not, what should I do? What should those whom I was traveling with and offered Salah do? I appreciate your guidance, may Allah bless you!

A: It is an act of Sunnah for a traveler not to shorten a prayer if his Imam completes a four-Rak`ah Prayer. He should follow the Imam because shortening Salah is a concession not an obligation. You have to repeat the Salah in full.

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The third question of Fatwa no. 13840

Q 3: Some people combine and shorten Salah (Prayer) after arriving at the destination country on the grounds that their journey is for a week. Once, I saw a person in the Masjid (mosque) offering two Rak'ahs (units of Prayer) alone and then he offered two Rak'ahs with the Imam (the one who leads congregational Prayer). When I asked him why he did not complete his Salah he told me that he is a traveler, so he is allowed to shorten and combine prayers. Is this permissible?

A: First: It is not permissible for a traveler to combine or shorten Salah after arriving at a place where they will stay for more than four days.

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Second: If a traveler offers Salah behind a resident Imam, the Sunnah (action following the example of the Prophet) is to complete the Salah with the Imam and it is not permitted for them to shorten it. However, if the traveler does so, they are required to offer it again.

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Fatwa no. 20332

Q: If i was a traveler and i entered one of the Masjids (mosques) in Madinah and i was made an imam (the one who leads congregational Prayer) for resident Ma'mums (people being led by an imam in Prayer), should i offer shortened or complete Salah during Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer or 'Isha' (Night) Prayer?

A: It is permissible for you to lead them in Salah, but you have to inform them that you are going to shorten Salah (Prayer) in order that they complete their Salah after you finish your Salah just as the Prophet (peace be upon him) did with the people of Makkah on the Conquest of Makkah; and if you complete the Salah you are leading them in, there is nothing wrong in this.

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It is with the Praise of Allah, Vol. 6 of the second group was completed from the Fatwa of the Committee, followed by vol. 7 beginning with (Excuses of leaving Jumu'ah [Friday] Prayer and congregation).